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Verna Svärd 2013

**FEATURES OF SLOW PHILOSOPHY IN
KAJAANI: SLOW TOURISM AS A TOOL IN
DESTINATION DEVELOPMENT IN THE
LAND OF HUNGER**



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Thesis

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The Slow Food Movement was established by Carlo Petrini in a small Northern Italian village called Bra in 1986. Later on the Slow Food Movement has been developed as the Slow Philosophy which has various branches. One of the most significant branches is the Slow Tourism, which leans strongly on the Slow Food Movement.

The object of this research was to discover the currently existing features of the Slow Philosophy in the field of tourism and restaurant businesses in Kajaani. This research aimed to discover tourism business field representatives' and restaurant managers' perceptions of the Slow Philosophy and to describe Kajaani's present situation as a tourist destination. This research highlights the status of Kajaani as the capital of Kainuu and aims to give development suggestions for the tourism field of Kajaani with the help of the Slow Philosophy.

For this research three tourism field representatives and three restaurant managers were chosen due to the importance of the gastronomic sector of the Slow Tourism. As this research was based on the Slow Philosophy, qualitative research methods were chosen. The semi-structured theme interviews were implemented in Kajaani during October 2013. The answers of the respondents were analysed by using data-based content analysis. At last, the key concepts of the data-based content analysis were classified by using SWOT-analysis based on the Slow Philosophy to clarify the current situation of Kajaani as a Slow Destination.

The results show that Kajaani has features from the branches of the Slow Philosophy; nevertheless, in order to profile Kajaani as a Slow Tourist Destination more research within the other service sectors is needed. The results also indicate the currently existing social challenges within the tourism and restaurant businesses of Kajaani.

Key words Slow Philosophy, Slow Tourism, Slow Food, destination development

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Hitaan ruoan liike, Slow Food Movement, sai alkunsa vuonna 1986 Carlo Petrinin johdolla pienessä pohjoisitalialaisessa kylässä nimeltä Bra. Sittemmin Hitausliike on laajentunut ruoasta suuremmaksi kokonaisuudeksi, joka on saanut jalansijaa etenkin Euroopassa ja se onkin jalostunut moneksi liikehaaraksi, joista yksi uusimmista on ns. hidas matkustaminen.

Tämä opinnäytetyö on selvitys kajaanilaisten matkailualan edustajien ja ravintolayrittäjien hitaus-käsityksistä sekä tämänhetkisistä hitausliikkeelle ominaisista piirteistä Kajaanissa. Vaikka opinnäytetyössä käsitellään matkailua, ravintolayrittäjien näkemykset olivat tärkeitä, sillä hitaassa matkailussa painotetaan ruoan tärkeyttä. Opinnäytetyön tavoite oli selvittää, onko Kajaanissa jo olemassa hitaita piirteitä ja voisiko Kajaani profiloitua hitaaksi matkailukohteeksi. Opinnäytetyössä käsitellään myös kehitysideoita liittyen Kajaanin edistämiseen hitaana matkailukohteena.

Hitaan matkailun filosofisen luonteen vuoksi opinnäytetyössä käytettiin kvalitatiivisia tutkimusmenetelmiä. Yhteensä kuudelle kajaanilaiselle matkailu- ja ravintola-alan henkilölle toteutettiin puolistrukturoitu teemahaastattelu joka koostui kahdesta osasta. Ensimmäisen osan tarkoitus oli selvittää henkilöiden henkilökohtaisia näkemyksiä hitaudesta. Toinen osa koostui kysymyksistä liittyen Kajaanin kaupunkiin matkailukohteena sekä kainuulaisen ruoan näkymiseen kajaanilaisissa ravintoloissa.

Haastattelusta saatu aineisto analysoitiin aineistopohjaisen sisällönanalyysin avulla. Kootut teemat järjestettiin SWOT-analyysiin, pohjautuen Slow-filosofiaan. Selvitys osoitti, että Kajaanin matkailu- ja ravintola-alalla on piirteitä Slow-filosofiasta ja Kajaani voisi kehittyä hitaana matkailukohteena. Hitaaksi matkailukohteeksi profiloituminen edellyttää kuitenkin lisätutkimuksia muiden Kajaanin palvelusektoreiden alueilla. Tulokset osoittivat myös haasteita yritysten välisissä kanssakäymisissä, mikä jarruttaa matkailun kehitystä.

Avainsana(t)	hitausliike, hidas matkailu, hidas matkailukohde, matkailukohteen kehittäminen
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1 INTRODUCTION

The Slow food movement was established in 1986 in a small, Northern Italian village called Bra. Carlo Petrini, an Italian writer and food guru, led the movement by arranging a counter attack against the first McDonald's in Rome. Later on, the slow food movement has been expanding into various areas, such as tourism, urban planning (network of the slow cities), families and art. The principle of the Slow Philosophy is to live life fully but at a slower pace, where the control of an individual's existence is decided by the individual himself. According to the Slow Philosophy, this can be applied in all the sectors of human life. Contradictory to the philosophy's name, the aim is not necessarily slowing, but finding the right speed. (Movimento Slow 2013.)

Technology offers a variety of tools which help people to survive with their everyday routines. Ironically, the time seems not to be enough. The deadlines of working life are reaching people too fast. It is usual that the biggest time consumer in one's life is work from which people cannot wean even in their free time (Kirsi 2011). According to the research published by the Psychology Department of University of Tampere, people, mostly from the fields of education, tourism and catering have difficulties in recovering daily from their work (Kinnunen 2009).

The sick leave statistics have been rising in Finland during the 21st century. This can be seen in the report of Finnish Institute of Occupational Health (2013). According to the report, in the province of Kainuu the number of sick leave days was above Finland's average in 2011 (Kainuu.fi 2013). The reasons for the sick leaves are various, but according to the report published by University of Tampere the importance of downshifting should not be underestimated.

One of the most important branches of the Slow Philosophy is Slow Tourism. It is a form of tourism which fosters environmental values, respects local cultures and history, and highlights the social connections not only among the tourists, but also between the tourists and host communities (Heitmann – Robinson – Dieke 2011. 117).

Slow Tourism destinations differ from the other destinations by concentrating rather on supply than demand. Slow tourism destination moves away from the idea of a “resort” or “holiday park” and seeks to offer a traditional lifestyle with the benefits of a local community. (Heitmann et al 2011, 118.)

This thesis is a study of Kajaani’s tourism business field representatives’ and restaurant managers’ perceptions of the Slow Philosophy. The objective of this research is to discover Kajaani’s potential as a Slow Tourism destination. Also, the paper discusses the gastronomy of Kainuu region, which is an essential feature for the Slow Tourism. Even though Kajaani is marketed as a cultural spot of Kainuu, the tourism sector in Kajaani is missing frames. Regarding Kajaani’s resources, the utilization of the Slow Philosophy in the field of tourism could be an excellent binder for natural, cultural, social, gastronomical and historical sectors. The Slow Philosophy would help Kajaani to profile itself not only as a Slow Tourism destination, but also as a wellbeing town.

2 KAJAANI - CAPITAL OF KAINUU

2.1 Kajaani: From Land of Hunger to Regional Center

Kajaani is the capital of Kainuu region located in Eastern Finland. Kainuu consists of seven municipalities, of which Kajaani is the largest. In 2007 Vuolijoki and Kajaani were merged (Väestörekisterikeskus 2006).

The earliest archeological artifacts from the Kajaani area have been dated at approximately the 1370s. The settlement to Kajaani began to rise with the construction of Kajaani's Castle in the year 1604. The castle was built to protect the small village and offered work for its habitants. The construction of the castle vitalized the area and Kajaani started to develop as a trading center, which attracted tradesmen from beyond the border of Russia. Kajaani was officially established by Per Brahe in 1651, along the Kajaani River. (Kajaanin Yliopistokeskus 2005.)

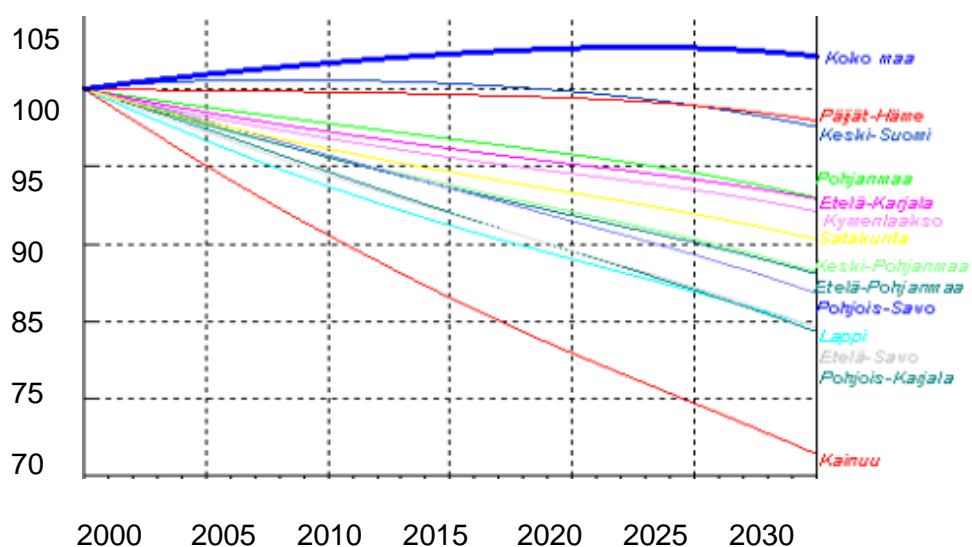
Unfortunately, during the Greater Wrath Kajaani was entirely demolished, as well as the castle (Mökkönen 2001, 6). Until the end of the 1800s, Kajaani remained a small, insignificant village, which suffered from plagues and famine. Kajaani, and Kainuu in general used to be called as Nälkämaa, the Land of Hunger. During the years of famine the population of Kajaani decreased significantly (Kajaanin Yliopistokeskus 2005). The father of Kalevala, Elias Lönnrot, worked as a medical doctor in the municipality of Kajaani during the years 1833–1854, leaving a remarkable culturohistorical heritage in Kajaani. (Kajaanin Yliopistokeskus 2005.) In the beginning of the 1900s Kajaani's economic and spiritual lives started to recover. The railway from Kajaani to Iisalmi was established in 1904 and the Kajaani railway station was built. Kajaani's development has also been influenced by the Finnish poets Eino and Kasimir Leino. Also Urho Kaleva Kekkonen, a former Finnish president, studied in Kajaani and graduated in 1919. (Kajaani 2012.)

Nowadays Kajaani has approximately 38,100 habitants (Kajaani 2012). Kajaani is a town of industry, services and education. One of the most important livelihood sectors is the wood processing industry. Kajaani

University of Applied Sciences (Kajaani UAS) offers studies in the areas of health and sports, engineering, tourism and business (Kajaani UAS 2013). Kajaani University Consortium (KUC) is a networking academic community which focuses on scientific research, university teaching and community relations. The objective of KUC is to create more intensive cooperation among the regional universities of applied sciences, as well as business and commerce. (KUC 2013.) Moreover, Kajaani is famous of its large brigade, training approximately 4000 soldiers every year. It is also one of the most significant employers in Kajaani. (Kajaani 2012.)

The population of Kainuu is decreasing and the forecast from the year 2001 was not quite promising, as the Figure 1 shows (Statistics Finland 2001). Also the amount of inhabitants in Kajaani is decreasing. During the year 2012 only Sotkamo and Puolanka have been managing to maintain the amount of their population. (Rönty 2012.)

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Year

Figure 1. Provincial Population Forecast 2001-2030: Decline of the Population (Statistics Finland 2001)

According to the publication of Statistics Finland in October 2013 Kainuu and Lapland were the only regions in Finland decreasing in population. The

migration from Kainuu during the period from January to September 2013 was 570 persons. (Statistics Finland 2013a.)

2.2 Tourism in Kajaani

“For the most of the tourists, Kajaani is a stop on a way to Vuokatti skiing centre, which is located 40 kilometres east from the city. Because Kajaani is still the largest city (38 000 inhabitants) in Kainuu, there are more shopping opportunities than in Vuokatti. Especially Russian tourists, who stay in Vuokatti, are common sight in the shops of Kajaani during winter season.” (Wikitravel 2013)

Wikitravel (2013), an information source based by the common knowledge of the population, describes Kajaani as a town of shopping opportunities and as a stop on the way to Vuokatti. According to the image research, published by Kajaani University of Applied Sciences in the spring 2013, Kainuu is known for the following features: nature, Vuokatti, Kajaani and the Lake Oulu. Also Kuhmo, bears and wolves were listed. The respondents were 15–65-year-old inhabitants from Oulu, Helsinki, Tampere and Jyväskylä (Kainuun Sanomat 2013).

Kajaani seems to be known among the Finns and offers a large variety of touristic products, such as themed walking tours, sightseeing, bear safaris, hiking, golf and spa. Furthermore, Kajaani is marketing itself as town of creativity, know-how and easy life (VisitKajaani.fi 2013). The Figure 2 shows that the registered overnight stays in Kainuu mostly consist of domestic tourists. The foreign overnight stays were 115 024, while the domestic overnight stays were 840 938. The total overnights in Finland in 2012 was 20 317 582. (Statistics Finland 2012.)

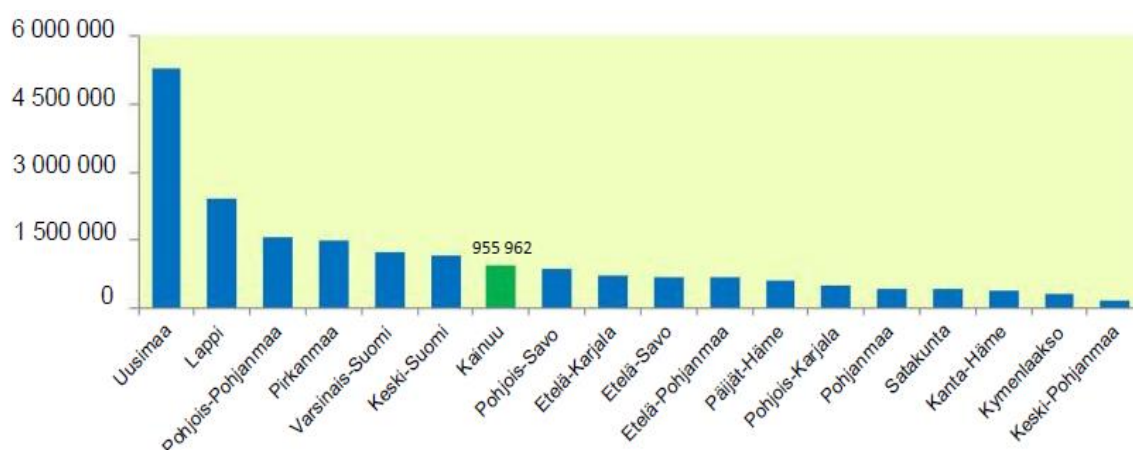


Figure 2. Nights Spent in All the Establishments in 2012 (Statistics Finland 2012)

Architecturally, Kajaani offers a wide range of important buildings, such as the train station from the year 1905, exceptionally designed by a well-known Finnish architect Gustaf Nyström instead of the civil engineering department of the railway authority (Museovirasto 2009a). Therefore, the Kajaani railway station can be considered, from the architectural point of view, one of the most remarkable train stations in Finland. With its small details, such as the skillfully engraved wooden heads of animals the station welcomes and impresses the arriving travelers. Unfortunately, other architecturally and culturohistorically important wooden buildings have been mostly destroyed by the bombings of 1940s. Also the post-war destitution made Kajaani relinquishing the old buildings: there were no resources for restoration and maintaining. Therefore, it was cheaper to demolish the buildings. (Nousiainen 2013.)

The Evangelic Lutheran Church of Kajaani, designed by Jacob Ahrenberg, an important Finnish designer (Kajaanin Yliopistokeskus 2005), and the picturesque wooden church of Paltaniemi built in 1726, which holds one of the best preserved paintings of Emanuel Granberg (Kainuun Eino Leino-seura 2013), represent the most historically and architecturally valuable buildings in Kainuu. The old yellow town hall (Raatihuone) is the oldest wooden building (built in 1831) in the center of Kajaani (Museovirasto 1993). It was designed by the famous architect Carl Ludvig Engel and it represents an example of the neo-classic architecture. Moreover, the main street of

Kajaani is an example of a solid entity of functionalism. (Museovirasto 2009b.)

Besides the rich architecture, Kajaani's cultural supply is diverse. The Kaukametsä Congress and Culture Center offers a wide repertory of events. On the site of Kaukametsä operates the Music Academy of Kajaani. The academy offers quality teaching for almost 1000 students (Kaukametsä 2013) and cooperates with the Kajaani Dance, the dance theatre of Kajaani (Kainuun Museo 2009). Moreover, the only professional theatre of Kainuu, the Theatre of Kajaani, was selected as the theatre of the year in 2003. Nowadays the theatre produces approximately 5 premiers per year. (Kajaanin Teatteri 2013.)

With a fertile cultural heritage, Paltaniemi is considered to be one of the most important areas of Kajaani. Paltaniemi is a small peripheral village of 550 habitants on the coast of the Lake Oulujärvi, located 10 kilometres away from the center of Kajaani. Culturally, Paltaniemi has a rich history and folklore. Famous figures such as the celebrated poet Eino Leino, doctor and writer Elias Lönnrot, the painter T.G Tuhkanen and the actor Aarne Orjatsalo are associated to the area of Paltaniemi. (Paltaniemi 2013.)

Moreover, the surroundings of Kajaani offer a large variety of possibilities for outdoor activities. The Valley of Vimpeli, located only a few kilometers away from the town center, has various paths going through the forest during every season. Also the River Kajaani invites locals as well as tourists, to enjoy free fishing either from the piers, or more excitingly from the ruins of the Kajaani castle. Kajaani will also celebrate the opening of a new swimming hall, Kaukavesi, in the end of November 2013. Kaukavesi will be established beside the Kaukametsä Congress and Culture Center. (Kainuun Sanomat 2013.)

In the year 2011 the objective of the tourism marketing company Kajaanin Matkailu Ltd was to find a complementary, not competitive, role for Kajaani as a tourist destination. The report of Kajaanin Matkailu Ltd states that the natural sights and attractions of Kajaani are poor. In the travel forum,

arranged in Kajaani in 2011, the company also emphasized the need to develop the top products and events of Kajaani. (Kajaanin Matkailu Ltd 2011.)

The tourism development of Kainuu has been coordinated by Kainuun Etu Ltd, a municipality owned regional development company, located in Kajaani. Kainuun Etu Ltd is responsible of the development of the tourism sector in Kainuu and furthermore, accounts also of the coordination of international tourism marketing. Kainuun Etu Ltd has been launching tourism forums among the operators on the tourism sector of Kainuu, which aims to find an enduring and enterprise oriented model of marketing. The common objective for all the areas of Kainuu is to develop their operations and strengths along the common tourism brand and tourism marketing of Kainuu. Currently, the urgent development themes are nature, culture and events, holiday, leisure and wellbeing, moreover, incentives and meetings. (Kainuun Etu Ltd 2013a.)

As the Table 1 shows, the statistics published by Statistics Finland (2013b) do not compliment Kajaani in the sector of accommodation. The number of bedrooms is relatively small; nevertheless, the occupancy rate is more than 20% less than Sotkamo.

Table 1. Hotel Capacity and Capacity Utilization January-June 2013 (Statistics Finland 2013b)

Region / municipality	Number of establishments	Number of bedrooms	Occupancy rate of bedrooms, %	Change compared to previous year, %-units	Room price, euros (incl. VAT 10 %)	¹⁾ RevPAR, euros (incl. VAT 10 %)
North Ostrobothnia	49	3,459	45.4	-2.3	86.23	39.14
Kuusamo	10	746	38.5	-2.8	102.27	39.39
Oulu	12	1,584	55.0	-4.3	85.74	47.12
Kainuu	22	1,757	48.5	-2.5	78.79	38.24
Kajaani	6	411	36.9	-2.7	79.26	29.27
Sotkamo	7	1,078	58.4	-2.1	81.00	47.30
Lapland	93	6,027	49.2	-0.2	93.47	46.01
Rovaniemi	12	1,212	56.7	-0.6	87.78	49.75

In spite of the development of the tourist sector of Kainuu, Kajaani has not been succeeding to become an important destination. In fact, Kajaani

remains quite uncharted and suffers the competition of the important tourist destinations in the near surroundings. Tourists are more attracted by the skiing resorts of Vuokatti and Ukkohalla, respectively located in Sotkamo and Hyrynsalmi. Also Vaala's Manamansalo, a cottage resort on the frontier of Oulujärvi owned by Metsähallitus is widely known. Moreover, the two municipalities, Kuhmo and Suomussalmi share the Wild Taiga nature resort which offers cultural events and natural excursions. Wild Taiga belongs to EDEN (European Destinations of Excellence), a project which supports sustainable tourism models of Europe and enhances cooperation among the EDEN-destinations (EDEN 2013).

3 CONTEXT OF SLOW

3.1 Slow Philosophy as a Phenomenon

3.1.1 Slow Food – Origins of Slow

The Slow Food Movement originated in Bra, in a small city of North West Italy near the tourist region of Alba. In the 1970s Bra was characterized by small businesses which were struggling their ways out from industrialization which was taking over Italy. Bra was also known for its strong, prevalently politically left-wing social groups, which wanted to foster local cultural identity without sacrificing the area for the monoculture. (Heitmann et al 2011, 114.)

Even the traditional and local food was not yet in fashion, the group called Free and Praiseworthy Association of the Friends of Barolo was a real visionary of the becoming. The group preserved and promoted local food, arranged wine and local food tastings and taught visitors how to cook and serve their products the best. This was the birthplace for a new form in food industry, which offered an option for the most preferred: industrial and mass-produced food. (Lindholm – Zúquete 2010.)

In 1986 at Rome's Spanish Steps, Carlo Petrini, nowadays well-known as the "father of slow food", organized a protest against Rome's first standardized and Americanized fast food initiative: McDonald's. The protest stated the protesters' case against the global standardization of the world's food. After the symbolic counter attack Carlo Petrini was enthusiastic in continuing the protest and after three years fifteen countries joined together in Paris to pledge to preserve the diversity of the world's foods: the Slow Food Movement was established. (Allen 2009.)

Slow Food is a part of the Slow Movement which promotes sustainable, less acquisitive and Slow Life. The Slow Food Movement emphasizes the food's meaning in everyday life (Slow Food 2013). Slow Food's philosophy is centered on the rights of every citizen to enjoy unpolluted, sustainably produced and fairly traded food. Slow Food considers every stakeholder,

including the animals being eaten and the planet itself. The Slow Food Organization arranges meetings which promote Slow Food education through a *convivium* meaning that a group of people (*convivia*) in an area hosts food tastings, dinners and other events that help local people to learn about food and taste. In this way slow food movement also increases the networking among consumers and producers. (Heitmann et al. 2011, 115.)

Nowadays the Slow Food Movement consists of a wide network of local food producers, national administrative organs and international non-governmental organizations. Due to its widespread and divergent nature, the Slow Food Movement cannot be identified yet as a one, independent entity. (Slow Movement 2013.)

3.1.2 Slow City Organization

The most meaningful organization which was born along the Slow Food phenomenon is the organization of Cittáslows (Slow Cities). It stands close the Slow Food Movement but it is an autonomic organization which was born in Italy in 1999 (Kirsi 2011). The objective of the organization is to expand the existing philosophy of the Slow Food Movement into all the particles of urban life (Parkins – Craig 2006, 30).

In order to become a member of the Cittáslow organization the town must fulfill the Cittáslow certification's six pillars (Table 2). Also, the population of the town must be less than 50,000 habitants. The Cittáslow charter includes 55 articles and provides requirements and details for the status of Slow City. Once the town is nominated as Slow City, the guidelines will be carried out.

The Slow Food and Slow City movements encourage the renew of mindsets and philosophies that have been learnt by the modern society. Mostly, this refers to the fast living and fast-forward attitudes which have been brought by the technological advances. People are often overscheduled, busy, task orientated and stressed. Even though slow cities reflect a political anti-globalization message; they differ from other protest groups. The Cittáslow organization is willing to use globalization for positive purposes such as

global communication, promotion of food, networking and transnational cooperation. (Heitmann et al. 2011, 116)

Table 2. The Six Pillars of the Slow City Organization (Heitmann et al. 2011)

Pillar	Example
Environmental Policies	Air-quality control, waste management, light pollution control, alternative energy sources. Compliance with environmental legislation, adoption of environmental management systems
Infrastructural Policies	Urban planning and transportation measures – reduction of traffic, improvement of parks, restoration of old buildings
Technologies and Facilities for Urban Quality	Urban design that bans neon design
Safeguarding Autochthonous Production	Banning fast food outlets, promoting local markets, support for local products, development of organic agriculture
Hospitality	Supporting conviviality through local cultural events and the establishment of convivial, increase local gastronomic traditions
Awareness	Education programs for both locals and visitors Taste education in schools, creation of school gardens Skill sharing and skill building in farming techniques, food preparation and crafts Code of conduct

3.1.3 Slow Life

“In various ancient cultures and philosophies the time was presented as cyclic. Rebirth and renovation of nature created a circle of life which aroused a sense of return. Nowadays, in the societies of Western countries, the time is linear: it proceeds only one way, creating pressures of loss and anxiety. The current manners obligate to make more in less time, even the amount of alternatives is almost endless” (Dall’Aglia 2011)

Even though the original idea of Slow was created in 1986 by Carlo Petrini in the form of Slow Food; Financial Times stated (2010) that Carl Hónore’s book, *In Praise of Slow*, has the same meaning for the Slow admirers than Marx’s *Das Kapital* (The Capital) is for the communists (Huffington Post 2013). Honoré stresses that the Slow Philosophy extends in all the areas in human’s life: living, hobbies, urban planning and raising the children, for instance (Honoré 2007, 26).

The aim of applying the Slow Philosophy in one’s life is to decrease the hectic, superficial and stressful manners and practices. Moreover, the Slow Life emphasizes the quality instead of the quantity. Slow, from this perspective, affiliates into a peaceful, reflective, creative and quality-respective way of life (Honoré 2007, 25). Paradoxically downshifting, in conformity with the Slow Philosophy, may be a way to sustain the speed. Moving, thinking and working at an appropriate and controlled tempo, one’s life managing is easier and more pleasant (Kopomaa 2008, 51).

Downshifting relates closely to the Slow Philosophy. Downshifterers are people who are willing to reduce their work contribution. The wishes for reduction can evolve from a professional crisis, life managing, work related frustration or incompatibility of work and personal life (Finnish Institution of Occupational Health 2013). Downshifterers also aspire to consume less to mitigate their carbon footprint. Usually downshifting is the first step to reach the Slow Life. (Slow Movement 2013.)

There is also a wide range of similar, societal movements indirectly related to the Slow Philosophy. One of the movements is so called Simple Living which

resists modern society. Unlikely to Slow, it emphasizes hard working and saving. The Slow Philosophy does not resist modern society but its hecitivity and idealization of the constant performing (Parkins – Craig 2006, 3).

Degrowth is an international movement criticizing economic growth. Degrowth movement's supporters look beyond the neo-liberal idea and question the power of money as the capital. According to Degrowth ideology, the economic growth is not needed and therefore, it is not the base for the common wellbeing. (Degrowth.fi 2012.) According to the author's observation, the Slow Philosophy and the Degrowth ideology share similar characteristics, but the Slow Philosophy does not determine the economic growth as an occurring dilemma. Instead, as a holistic phenomenon, Slow interacts within all the sectors of society, not excluding the economy.

3.2 Slow Tourism

3.2.1 Definition of Slow Tourism

Slow Tourism has long roots. In the 1970s social tourism used to focus on non-discrimination of the elder people and people who were disabled. During the 1980s eco-tourism applied social tourism in protecting nature. 1990s was the era of the solidarity-based tourism aiming to increase the development and standard of living in poor countries. A few years later, responsible tourism evolved, by bringing fairer relationships among the tourism businesses, customers and environment. (Albanese 2013.) Responsible tourism was the latest and the closest ancestor of Slow Tourism and shared similar values. However, in responsible tourism the concept of time was not essential, as it is in the concept of Slow Tourism.

Slow Tourism has evolved as a continuum for the Slow Food and Slow City idea and it encompasses the same ideology to the forms of travel and tourism. Even though there is very little research on the concept, Slow Tourism has an on-going, growing interest. Slow Tourism can be discussed from various perspectives. For the tourism activity, the first element is transportation. In the concept of Slow Tourism it means shifting away from

the most usual transportation means e.g. airlines and long-haul traveling, which refer to moving from one place to another very quickly (Heitmann et al. 2011, 118). Air travel is also considered as an antonym for Slow: travelling slow creates opportunities to enjoy more the passing, transient views. The Slow Tourist does not only select the transportation means in relation to time, but also considers his/her choices from the sustainability point of view. Contradictorily, backpackers can be considered as Slow Tourists even though they would use airways, as the following chapter discusses.

Dickinson and Lumsdon (2010, 1) define the Slow Tourism as an emerging conceptual framework which offers an alternative to air and car travel, where people travel to destinations more slowly overland, stay longer and travel less. As their definition reflects, central to the Slow Tourism is to shift the mindset of quantity into quality. In practice this means fewer experiences and more immersing into local way of life. The purpose of the Slow Tourism is not the constant performing or scheduling, but coming closer to the local culture and people: experiencing the actual travel and the existing natural environment of the destination. (Slow Movement 2013.)

According to Dell'Aglia (2011), the *Slow Tourism Experience* must fulfill six dimensions: Contamination, Authenticity, Sustainability, Tempo, Length and Emotion in order to succeed (C.A.S.T.L.E).

Contamination refers to the educational side of Slow Tourism. The relationships must be considered at every level, within the guests and local people, guests and hosts, and moreover, guests and guests.

Authenticity is a feature of a place, which offers a non-artificial, characterized experience which is strongly connected with culture and local traditions. Authenticity, from the perspective of Slow Tourism, stresses the differences and concentrates on welcoming the guest with all its finesses and peculiarities.

Sustainability fosters environmental and social values. Slow Tourism emphasizes on an approach which is sustainable in a long term. This means

ecologically light operations, trades which are economically convenient for the local community and furthermore, socially and ethically beneficial for the guests and for the local community.

Tempo helps to share thoughts in a right speed. From the perspective of the supply side, the time must be dedicated to organize, analyze, understand and apply quality improvements for the customers and employees. The right speed is important not only in organizing, but also in offering a service for a tourist: when the tempo is right, the interaction is deeper and customers' wishes and thoughts are listened. This is also important in improving the company's operations.

Length stands for non-mass-tourist products, reducing quantity and focusing on the quality. Slow tourism aims at pace, in which there is time to welcome the guest in an involving experience with the destination.

Emotion of the guest becomes existent during the stay and remains in the guest after he/she has left. At its best, the emotion is shared in all the levels of the Contamination, meaning the guests and local people, guests and hosts and guests and guests. Emotion is also one of the sectors which build the destination identity.

3.2.2 Slow Tourist

"Slow tourism stands for the slow values: slow tourist creates meaningful connections with the local people, places, heritage, food and environment. Slow tourist enjoys holistically in the destination without a strict timetable or pressures of "must see". (Slow Movement 2013).

Even though Slow Movement organization has been managing to define slow tourist, the deeper analysis is still lacking. Moreover, the definition of Slow Tourist is still vague due to its recency. Slow Tourists share characteristics from generic tourist types but cannot yet be identified as one (Heitmann et al. 2011, 34).

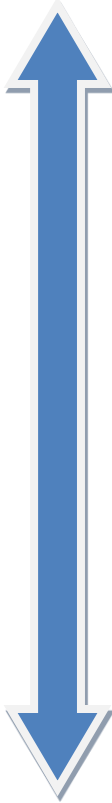
Table 3 illustrates tourist types created by Smith, Cohen and Plog. The definitions are organized according to their levels of familiarity and novelty.

The table is based on the extremities of two tourist types, allocentrics (venturers) and psychocentrics (dependables). For instance, the Slow Tourist could be claimed to be a venturer (allocentric) as they search the engagement with the local culture and heritage, as well as use local transportation forms and accommodation. However, to define the Slow Tourist as a venturer, adventure seeker and excitement experiencer, is in direct conflict with the Slow Philosophy. Therefore, Slow Tourist only partly fits with Cohen's model of drifter and explorer, while it also shares features of a mass tourist (psychocentric): Slow Tourist might use holiday rentals and travel long-haul, still concentrating on the independency and flexibility in planning, as this facilitates unique comprehension of the host culture and environment. (Heitmann et al. 2011,120.)

Even though Slow Tourists are less-likely to travel long-haul, taking geographical distance as a limiting factor is too simplistic. Backpackers, for instance, are a good example of Slow Long-haul Tourists: they might arrive by plane but seek engagement with the local people and local transportation means, moreover, enrich their experiences while using local facilities extensively. (Heitmann et al. 2011, 120.)

Apart from the tourism typologies, Slow Tourists' motivations stand mostly for physical motivators. This can be evidenced by the fact that Slow Tourists avoid stress and noisy environments. Moreover, they seek activities which engage both, the body and soul. For instance, local food is considered as one of the strongest pull factors, including its production processes. This has been also criticized as Slow Food is strongly positioned in the European cultures and lifestyles, which differ firmly from non-European urban working classes. (Heitmann et al. 2011, 120).

Table 3. The Slow Tourist Typology (Heitmann et al. 2011)

Smith (1989)	Cohen (1972)	Plog (2001)	Familiarity
Charter Tourist	Organized Mass Tourist	Psychocentric/Dependables	
Mass Tourist			
Incipient Mass Tourist	Individual Mass Tourist	Near dependables/psychocentric	
Unusual Tourist		Midcentric	
Off-beat Tourist	Explorer		
Elite Tourist		Near Venturer/allocentric	
Explorers	Drifter	Venturers/allocentrics	Novelty

3.2.3 Sustainability and Slow Tourism

Sustainable Tourism is a form of tourism which requires commitment from all the relevant stakeholders. Moreover, sustainable tourism requires a strong, political leadership in order to secure the maximum spread of sustainable actions and concord building. Sustainable tourism demands constant maintain, which includes impact monitoring and staying aware of the possible threats, moreover, introducing preventive/corrective measures if necessary. Sustainable Tourism maintains also tourist satisfactions and aims to increase the awareness among the tourists. (World Tourism Organization 2004.)

Slow Food, Slow Cities and Slow Tourism foster sustainability in their practices. Still, the concept of Slow Tourism differs from the concept of sustainable tourism: firstly, Slow is a holistic concept by itself, and secondly, it has a detailed approach. A direct, clear contact between Slow Food, Slow Tourism and sustainability can be seen in the cooperation of tourism development and community. (Heitmann et al. 2011, 122.)

In 2005, UNWTO (United Nations World Tourism Organization) and UNEP (United Nations Environment Programme) created a guide for policy makers willing to participate actively in sustainable tourism development (UNEP 2005). The guide included three pillars from social, environmental and economic perspectives. The pillars represent the interdependency of these three sectors, as Michael Hall's illustration (2010) represents (Figure 3).

Anyhow, the illustration of Michael Hall can be criticized. According to Timo Järvensivu, research manager from Aalto University, Michael Hall's illustration, also introduced as a Sustainable Tourism Guide, presents a Weak World Vision. Järvensivu's model (Figure 4) is based on the ideology of Degrowth but can be applied also to tourism sector. Michael Hall's illustration (Figure 3) separates the three main sectors as individual areas. In the middle environment, social and economic sectors meet sustainability, but the sectors still operate interdependently. Therefore, environment is not the base for the operations, but a sector among the others.

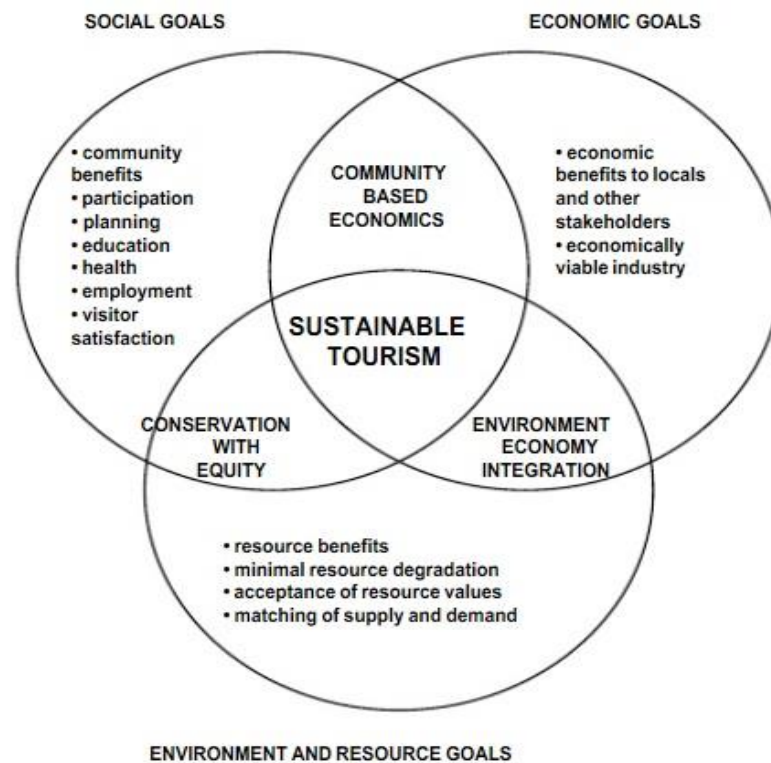


Figure 3. Sustainable Tourism (Michael Hall 2010)

Albeit the interdependency which is anchoring the sectors together, the sectors still remain independent. The problem occurs, if one of the sectors grows and captures space from the other sectors. Especially the interdependency between environmental and economic sector is questionable.

Timo Järvensivu suggests a model which presents Strong World Vision as Figure 4 shows. In the model of the Strong World Vision the wellbeing of the environment and social sector are the requirements for the economic wellbeing. In this way the cooperation among all the three fields is secured – furthermore, sustainable.

However, the wide concept of sustainability can be applied individually in all the three sectors, economic, social or environmental. However, the social and economic sectors are still without an anchor. In the model of ESSE (Figure 5), created by the author, similarly to Järvensivu's model the environmental wellbeing is the requirement for any other field. However, the

social and economic sectors are bound with the Slow which means that Slow is the base for the actual operating environments (social and economic). The cooperation with the environment is secured due to the Slow frames of economic and social sectors: therefore, the Slow Philosophy is used as a tool to foster the environment and the destination is sustainable.

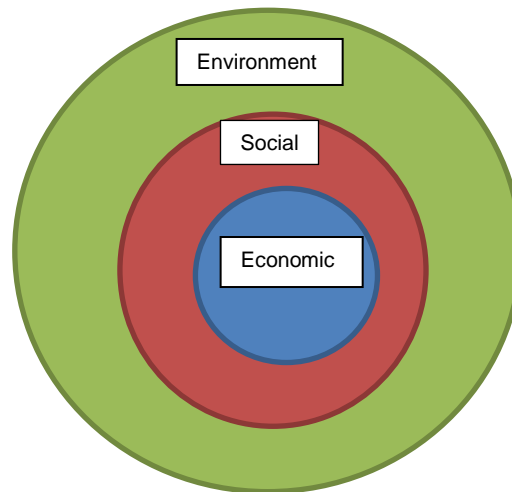


Figure 4. Strong World Vision (Järvensivu 2010)

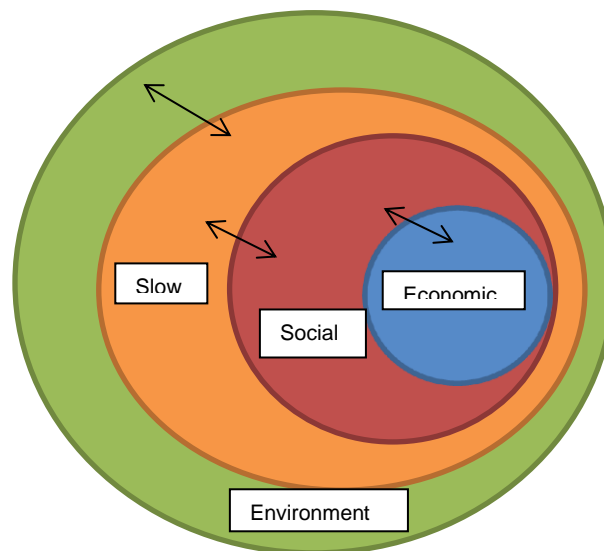


Figure 5. The Model of ESSE

3.2.4 Slow Tourism in Destination Development

Slow Tourism benefits the destination in various dimensions. The traveler him/herself gathers information, learns the local ways of practices, and deliberately seeks to buy local products and ingredients (Hall 2013). These actions support destination and its identity. Social connections between the tourists and producers create value for the products; nevertheless, educate both of the participants (Heitmann et al 2011, 121). The Slow Tourist demands interaction from the producers, sellers, and also from the local habitants. Indeed, the educative side of the Slow Tourism phenomenon is holistic, as is the Slow Philosophy itself. Secondly, the Slow Tourists tend to stay in a place longer, securing that the money stays within the destination all the spent time (Hall 2013).

According to the Slow Philosophy, by applying Slow Tourism to the destination, the preservation of historical buildings and pedestrian areas could be enhanced. Moreover, the Slow Philosophy guides the processes which influence the destinations appearance and public image. This would be important especially in Kajaani, which does not seem to have various events or individual, famous attraction. As such, the Slow Destination development does not only attract the Slow Tourists, but supports the local habitants' ways of lives. Even though the concept of Slow Food itself does not have direct connection with tourism, it can effect to tourism and destination development. Also, the word *Slow* can affect the reputation of the destination, by bringing the prestige of quality. Moreover, this can attract quality tourists. (Heitmann et al 2011, 121.)

Local traditions, especially in the gastronomic sector, are essential for the Slow Philosophy (Cittaslow 2013). The Slow Philosophy works as a recovery of the lost know how, fosters the traditions of the local culture and enhances the social connections of the locals, as well as the tourists (Dell'Aglio 2011).

Stefano Dell'Aglio presents two figures which illustrate two types of tourist destinations (Figures 6 and 7). The destination A (in Figure 6), considers the demands of various customer groups. Output is wide but the big picture of

the destination is shattered. Moreover, the input of the customers is non-existent. The destination B (in Figure 6) attracts a smaller segment of tourists, but has the resources to strengthen the relationships with the customers and therefore, the relationships educate the both; the tourists and the destination. In this model the former transaction is switched into interaction (Kilpi 2013) by focusing on specialization and offering less touristic products which do not support the destination's identity. As a result, the destination is able to save its local authenticity and strengthen its image. The strong destination identity creates meaningfulness for the locals and for the local operating enterprises.

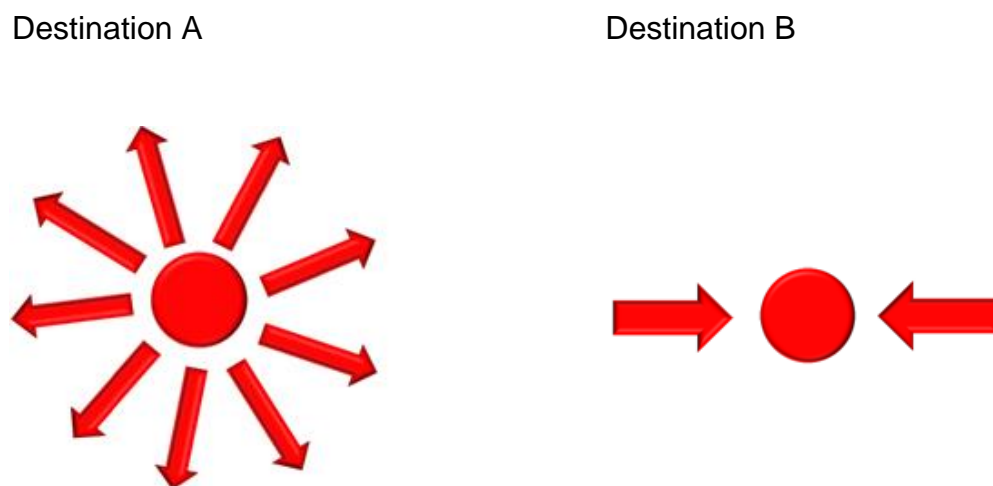
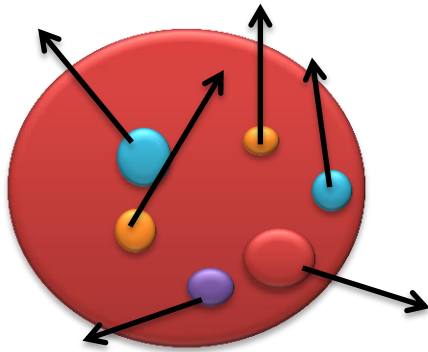


Figure 6. From Quantity to Quality: Outer Operations of the Tourist Destinations (Dell'Aglia 2011)

The Figure 7 (see page 27) illustrates the inner actions of the Tourist Destinations A and B. While the Tourist Destination A is transacting the experiences to the customers, the Tourist Destination B has put effort on its strengths and therefore, it has been transforming from the transactional operations to the interactional operations. The interaction does not only occur within the companies, but also with and within the customers. In this way the companies learn with the customers and gain more value than the

Destination A which is concentrating on the quantity of the services and on the demand side.

Destination A



Destination B

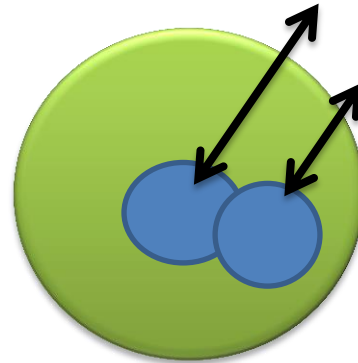


Figure 7. From Transactional Operations to Interactional Operations: Inner Activities of the Tourist Destinations

4 PROCESS AND METHODOLOGY

4.1 Thesis Process and Objective of Thesis

The thesis process began in the spring 2013. The regional development company Kainuun Etu Ltd agreed commissioning the thesis and the common ideas were shared between the company and the author. However, the idea was still quite unclear and the final thesis idea developed during the summer time. The writing process began on September 2013.

The Slow Tourism theories were somewhat hard to find due to the divergent nature of the concept of Slow Tourism and its recently found definition as a phenomenon. In order to discover the Slow features of Kajaani and due to the gastronomy based history of the Slow Philosophy, the interviews were decided to be implemented for both, for the restaurant managers and for the tourism business field representatives. The interviews were implemented in Kajaani in the beginning of October 2013.

The objective of this thesis was to discover the currently existing features of the Slow Philosophy in Kajaani and if Kajaani could be profiled as a Slow Tourist Destination. The aim was also to clarify how Kajaani is experienced as a destination among the restaurant managers and tourism business field representatives and how the Slow Philosophy could enhance Kajaani as a destination.

Research questions:

1. Are there already existing features of the Slow Philosophy in the tourism and/or restaurant sector in Kajaani?
2. How is Kajaani experienced as a destination among the restaurant managers and tourism business field representatives?
3. How could the Slow Philosophy help to enhance Kajaani as a destination?

4.2 Methodology

4.2.1 Qualitative Research

Qualitative research aims to produce understanding data and usually answers to the questions *how*, *why* and *what kind* (Inspirans 2009). As this research is aiming to discover how Kajaani is as a destination and how it could be developed, qualitative research methods were chosen to this research.

Qualitative research methods are usually understood as non-statistical research methods. Sometimes, the qualitative research methods are called as the “soft methods” which differ from the “hard methods”, referring to quantitative research. Therefore, the usual implicit assumption is that qualitative research is less scientific than the statistical researches. Qualitative research is not necessarily based on the mathematic substances or random samples; it is based on other criteria from which the most important is the power of explaining. (Grönfors 2008, 4.)

In qualitative research the aim is to understand the quality, characteristics and meanings comprehensively (University of Jyväskylä 2013). Qualitative research is personal, while quantitative research aims to impersonality. In qualitative research the researcher is always a part of the research itself. (Pitkäranta 2010,13.) In qualitative research the objectiveness is impossible due to the researcher’s strong role inside the research. Actually, various researchers experience that the subjectivity of the qualitative research helps to explain better the upcoming phenomena. (Grönfors 2008, 5.)

4.2.2 Semi-structured Theme Interview for Tourism Business Field Representatives and Restaurant Managers of Kajaani

Interview helps to understand the respondent’s thoughts, experiences and motivations. There are three types of interviews: structured, semi-structured and theme interviews. In structured interviews the interviewer asks the same questions from each of the respondents, and the interviewer can give options

for the answers. In semi-structured interview the questions are the same for each respondent and there are no options for the answers. The theme interview is flexible interview in which the interviewer decides the themes. By using the information the respondent has given earlier in his answers, the interviewer can coherently change the topic and ask more questions based on the earlier information. (Pitkäranta 2010, 80.)

In this thesis the semi-structured theme interview is used. Even though the interview questions were the same for each of the respondents, the interviewer asked extra questions in order to clarify the missing information, or to understand better the respondent. The interview can be seen in the Appendix.

The purpose of the interview was to discover Kajaani's restaurant managers' and tourism business field representatives' current perceptions of the Slow Philosophy. The tourism business field representatives were either entrepreneurs or persons who have a long experience with the tourism operations in the municipality of Kajaani. The aim was to get results which indicate the current perceptions, cooperation possibilities, attitudes, Kajaani's potentiality as a tourist destination and the position of Kainuu's food in the supply and demand sector. The interview was established by using the Slow Philosophy as a frame: The interview starts with the personal perceptions of the Finnish concept *hitaus* and compares the perceptions with an English concept of *Slow*. The interview continues with the work related questions which refer indirectly to *downshifting*. After work related questions follows the part about Kajaani as a tourism destination. The aim of the questions is to rise up conversation about Kajaani's features as a tourist destination and if there are already existing features of the Slow Philosophy which can be seen in Kajaani. The fourth part consists of questions which are food related and, therefore, reflect the current situation of the local food supply and demand, local networks and local way of using ingredients and eating, which are all key factors in the implementation Slow Tourism.

The pilot test was sent to five student colleagues. The questions appeared to be easily understood, nevertheless, some critics were found. The main problem appeared to be the order of the questions which did not comply with the structure of the interview. Also, the interview was implemented in practice with two persons. The estimated time for the interview was 30 minutes, but during the pilot tests the time varied from 15-35 minutes.

For the research, three tourism business representatives and three restaurant managers were selected. The only criterion was that the companies could not have been franchising enterprises. The reason was that the answers would have reflected the chain restaurants' own operations and moreover, some of the questions might have been impossible to answer since the chains have their own operation models. In this way the answers would not have been realistic, neither supportive for this thesis.

The first part of the interview is analyzed as a big entity, in order to discover the personal, general perceptions and visions about the Slow Philosophy. The parts 3 (Kajaani as a Destination) and 4 (Gastronomy of Kainuu as a Tool in Destination Development) are divided first in the groups of 1 and 2. The Group 1 represents the restaurant managers and the Group 2 the tourism business field representatives. With the help of content analysis the interviews are divided into themes and the key concepts are found.

The interview questions are divided in two sections, reflected from the areas of the Slow Philosophy:

1. Perceptions of the Slow Philosophy among the Restaurant Managers and Tourism Business Field Representatives in Kajaani
 - Personal Perceptions: Concepts of "Hitaus" and "Slow"
 - Perceptions of the Slow Philosophy in Working Life
2. Current Characteristics of the Slow Philosophy in the Fields of Tourism and Restaurant Businesses in Kajaani

- Kajaani as a Destination
- Gastronomy of Kainuu as a Tool in Destination Development

4.2.3 Data-based Content Analysis

Content analysis is a scientific research method which aims to conclusions especially from verbal, communicative or symbolic data. The purpose of content analysis is to analyze data systematically and objectively. Collected data can be, for instance, diaries, interviews, books, articles, discussion or speech. Content analysis can be based to data or theory. Moreover, the theory can also be directional. In data based content analysis the data is shattered into small segments. These segments are conceptualized and ordered into new entity. In this analysis the analyze units are not created beforehand but they are chosen according to the research. (Tuomi – Sarajärvi 2002, 105-116.)

In theory based content analysis there are theoretical connections. However, the connections are not based on theory. The significance of earlier information can be figured but the purpose is not to test the theory. Content analysis can be also directed by an earlier theory. Usually this kind of analysis occurs when the theory is tested in a new context. (Tuomi – Sarajärvi 2002, 97-100.)

In this thesis the data-based content analysis is used. The data of the interview is rebuilt in themes, which are narrowed into key concepts. After the data has been narrowed, the key concepts and Slow Philosophy are combined again. The information gained from the content analysis answers whether there are or are not currently existing Slow features in the tourism and restaurant sectors of Kajaani.

4.2.4 SWOT-analysis

The abbreviation SWOT stands for Strengths, Weaknesses, Opportunities and Threats. Strengths and Weaknesses represent the inner positive and negative sides of the company, person or phenomenon, while the

Opportunities and Threats define the external positive and negative impacts. (Community Tool Box 2013.) The SWOT-method, originally developed for business and industry, can be used also in the work of community development, education and even personal growth (Community Tool Box 2013).

In this thesis the SWOT-analysis is used to clarify the results from the data-based content analysis: the key concepts are classified into SWOT-table from the perspective of the Slow Philosophy.

4.2.5 Commissioner Kainuun Etu Ltd

Kainuun Etu Ltd. is a municipality owned regional development company. Company's objective is to support economic sectors of Kainuu and help Kainuu regions key sector companies to enhance their know-how in business operations, competitiveness, growth and cooperation. Kainuun Etu Ltd is operating on both, national and international levels in the following sectors: technology and industry, experience production and food industry, wood sector, stone and mining sector, international projects and FDI and IT services. (Kainuun Etu Ltd 2013a.)

According to Kainuun Etu Ltd the main aspects which will attract tourists to Kainuu region in the near future are culture, services and sports. Kainuun Etu Ltd supports researches and provides and promotes expertise for the tourism industries of the municipalities in Kainuu region (Kainuun Etu Ltd 2013b).

5 PERCEPTIONS OF SLOW PHILOSOPHY: REALIZATION OF RESEARCH

5.1 Perceptions of Slow Philosophy among Restaurant Managers and Tourism Business Field Representatives in Kajaani

5.1.1 Personal Perceptions: Concepts of “Hitaus” and “Slow”

“How do you perceive the concept of hitaus?”

The first interview questions asked what the words Hitaus and Slow mean for the respondents. The word Hitaus (a Finnish word meaning Slow) brought changes to the respondents’ essence and a slight irritation was experienced. The results show (Table 4.) that the Finnish word “Hitaus” stimulates the negative feelings of the respondents, considering that “Hitaus” can also mean slow physical or mental activity, which in customer service and business operations is considered more negative than positive feature. The word Slow was associated to subjects which refer to calmness and describe the enjoyments of life.

Table 4. Restaurant Managers’ and Tourism Business Field Representatives’ Perceptions of Slow and Hitaus

Hitaus	Slow
<ul style="list-style-type: none"> • Time is money • Expensive • Hard • Being late • Irritation • Age • Movement which does not happen • Warm 	<ul style="list-style-type: none"> • Pleasure • Free-time • Social • Slow Food • Slang • Slow • Desirable • Calm down • Peaceful • Stay • Negative slowness* • Age

*Finnish “hitaus”

The two commonalities of the words *Hitaus* and *Slow* were “negative slowness” and “age”. The “negative slowness”, according to the respondent from the Group 2, was experienced as negative in both of the languages. “Age” was mentioned by various respondents was experienced as a positive concept in both languages. The age is seemed to be appreciated among the respondents and therefore, the respondents seem to think it is acceptable to slow down when aging.

“How do you perceive the concept of slow?”

As shown in the Table 4, the word *Slow* in English evoked more positive feelings than the Finnish word *Hitaus*. Also, when the respondents answered to the question about *Slow* in English, the negative feelings appeared in the form of the Finnish word.

The last question of the first part asked if the respondent experiences *Slow* characteristics in him/herself. The results were varying. Group 1 (the restaurant managers) stated that there is a need for slowing down; moreover, there is also an existing feeling that one would go slower, if it would be possible (referring to the economic situation). One respondent felt that the *Slow* features are unfortunate, since the time could be used in more efficient way and the results would be more effective.

The Group 2 (respondents from the tourism business field) experienced that there is no need for slowing down, but rather calming down. Group 2 also stated that the downshifting has been applied within the age, when the understanding of life has developed.

5.1.2 Perceptions of *Slow* in Work

“Would “slowing down” bring added value to your work?”

Generally, the respondents perceived their work hectic. The answers for the question were variable. From the Group 1 two from three respondents answered that slowing down would not add value in their work, while in the Group 2 two from three respondents wished to be able to slow down more.

One respondent from the Group 2 stated that by being a typical tourism business entrepreneur the Slow characteristics are not recognized in her/his character and therefore, downshifting could not bring the additional value to her/his work.

One respondent from the Group 1 stated that downshifting would bring added value to his/her work. Nevertheless, the same respondent noted that rush leads people forward. Also it was stated, that rush and slowness are not opposite concepts, and by doing the work well the feeling of performing disappears.

Group 2 was more concerned about downshifting in work, excluding one respondent which discarded the value addition by downshifting. The answers are also discussing the role of personality types when applying to work, referring, that certain personalities are naturally more hectic and demand hectic work. According to the results, the hecticness and fastness demand organizing and planning which can be used as tools in controlling the tempo.

5.2 Features of Slow Philosophy in Fields of Tourism and Restaurant Businesses in Kajaani

5.2.1 Current Thoughts of Kajaani as Destination

The discussions with the respondents brought various perspectives about Kajaani. The second part of the interview introduced various attitudes, feelings and suggestions. The answers of the respondents were multidimensional.

The part Current Features of Slow Philosophy in Fields of Tourism and Restaurant Businesses included three questions:

1. *“Tell about Kajaani as a tourism destination.”*

The aim of the suggestion was to awaken discussion of the current situation of Kajaani as a tourist destination. By using suggestion instead of the

question, the associations were wider. For instance, by asking “*What kind of destination Kajaani is for the tourists?*” defines the answers as adjectives, while the other useful associations might become secondary and possibly ignored.

2. “*Are there Slow features in Kajaani?*”

The question aims to find out the possible current slow features of Kajaani. The “*Slow features*” is a wide concept which can include environmental, culinary or social factors.

3. “*Could Kajaani be defined as a Slow Tourist destination?*”

Referring to the former question, “Are there slow features in Kajaani”, this question suggests the respondents to think Kajaani as a Slow Destination.

By familiarizing with the results, the answers were clearly divided into four sectors: Events, Objects (physical), Cooperation and Attitude (Table 4.). The following chart shows the respondents’ associations of Kajaani as a tourist destination. In the following chart the restaurant manager respondents are presented as Group 1 and the tourism business field respondents as a Group 2.

As the Table 5 represents, according to the respondents, Kajaani is experienced as a cultural town, but currently Vuokatti dominates the sector of tourism. Vuokatti was mentioned by each respondent as the main tourist attraction; even though the aim was to tell about Kajaani as a tourist destination. Paltaniemi and the ruins of the Kajaani castle were mentioned only by two respondents. Surprisingly, the question aroused social issues which regard Kajaani. Inefficiency and indeciviness was told to affect negatively to the tourism development. Runoviikko, the week of poems was the second often mentioned topic regarding the tourism of Kajaani.

Table 5. Current Thoughts of Kajaani as a Destination

Theme	Group 1	Group 2
Events, atmosphere and culture	<ul style="list-style-type: none"> Runoviikko (1) Summer (1) Fascination of the small town (3) Kajaani is not a destination (2) Cottage and potato cultivation culture (2) 	<ul style="list-style-type: none"> Concerts, theatre, museums and exhibitions (2,3) A town for adults (3) Safety and silence (2,3) Runoviikko (1,2,3) Peaceful way of life (1,3) Know how (2) Peaceful people (2) Creativity (2,3)
Key Concepts	<ul style="list-style-type: none"> Summer activities 	<ul style="list-style-type: none"> Cultural town Skillful inhabitants Safety Silence
Environment	<ul style="list-style-type: none"> River Kajaani (1, 3) The ruins of the castle (1) Paltaniemi (2) 	<ul style="list-style-type: none"> Slow destination (1) Kaukavesi-swimming hall (2,3) Oulujärvi (lake Oulu) (2) Nature (1,2,3) The ruins of the castle (1) Pekka Heikkinen (1) Paltaniemi (1) Vuokatti (1,2,3)
Key Concepts	<ul style="list-style-type: none"> Water 	<ul style="list-style-type: none"> Water History Cafeteria
Cooperation	<ul style="list-style-type: none"> Kainuu is a destination (2) Fostering the airport (2) Vuokatti the main tourist area (1,2,3) Kajaani should maintain its accessibility by fostering airport since it is the only one in Kainuu (2) 	<ul style="list-style-type: none"> Mostly a transit town (1,2,3) Vuokatti the main tourist area (1,2,3)
Key Concepts	<ul style="list-style-type: none"> Access Other municipalities of Kainuu Vuokatti Accessibility 	<ul style="list-style-type: none"> Transit town Vuokatti
Attitude/ Typical Characteristics	<ul style="list-style-type: none"> In Kajaani there is no reason for tourists to come to visit (2,3) Could be a slow destination, but misses the thing (2,3) Inefficiency (2,3) Inhabitants are inefficient (2,3) People are not systematic (2) "Let's see"-mentality (2,3) People are slow in their personal lives (2) 	<ul style="list-style-type: none"> Something should be done (1,2) Lack of respect towards locals (3) Slowness appears as indecisiveness (3) A travel town for elder women (2) Positive energy goes wasted because of people's unsupportive actions (3) Some people are forced to accommodate in Kajaani from Sotkamo because they do not have enough space (3)
Key Concepts	<ul style="list-style-type: none"> Inefficiency Reason to visit lacks 	<ul style="list-style-type: none"> The lack of respect Jealousy Should be done

Only one respondent from the Group 1 highlighted the accessibility of Kajaani. According to the respondent Kajaani should foster the airport since it is currently the only airport in the region of Kainuu.

According to the respondents, Kajaani is concentrating merely to cooperation with the other municipalities than developing itself as a destination; nevertheless, the cooperation with the other municipalities should still be enhanced.

5.2.2 Gastronomy of Kainuu as a Tool in Destination Development

The last part of the interview included eight questions, from which the question *“Does your restaurant foster organic products?”* was asked only from restaurant managers and from those whose business operated also in the kitchen premises.

1. *Do the restaurants and tourism business companies cooperate in Kajaani?*
2. *Should the cooperation be increased?*

Slow Tourism demands cooperation from the tourism business companies and restaurants. Slow Food, which is one of the key roles for the Slow Tourists and for the Slow profile of the destination, must be enhanced among the tourism sector. Therefore, the local tourism businesses should stand for the local restaurants which serve local food. The cooperation of the restaurants, food suppliers and the tourism businesses would create a stronger image for the destination and benefit the independent tourism- and restaurant enterprises of Kajaani.

The first two questions are to clarify the current situation of the cooperation in the field of restaurant- and tourism business companies. Moreover, the second question *“Should the cooperation be increased?”* will express the attitudes and wants towards cooperation increment.

3. *Is the food of Kainuu visible in the restaurants of Kajaani? How?*

Since the concept of Slow Tourism emphasizes the local gastronomy, the purpose of the question is to determine the supply of Kainuu food in the local restaurants.

4. Could the food of Kainuu be utilized in the tourism marketing?

The question aims to figure out if the gastronomy of Kainuu is utilized (or could be utilized) in the tourism marketing. The question aims also to find further suggestions or ideas in order to enhance the tourism marketing of Kajaani.

5. In your opinion, could the typical food of Kainuu belong to the concept of Slow Food?

The concept of the Slow Food is a large concept which includes not only the locality of the products, but also the social factors such as the food preparation and eating. The goal of the question is to discuss about the possible Slow features of the concept of *Kainuu food*. Moreover, the answer reflects the respondents' understanding of the concept of slow food.

6. Does your restaurant foster organic products/ingredients?

Organic production is one of the main elements of Slow Food. The Slow Food Movement resists GMO-products (genetically modified organisms) and promotes GMO-free food. GMO-food, according to Slow Food Organization, is scientifically unreliable, economically inefficient and environmentally unsustainable (Slow Food 2013). Also, the Slow Food Organization states that neither the animals should be fed with the GMO-fodder (Slow Food 2013). Therefore, the question aims to find out if the organic products are used in the restaurants of Kajaani.

7. Could your enterprise organize educative food courses for the travelers?

Slow Food Organization believes that everyone has a fundamental right to the pleasure of good food (Slow Food 2013). Therefore, the heritage of local

cultures, knowledge and the biodiversity should be protected and fostered. By arranging “Slow Food courses” Slow Food Organization educates people around the world to use the local ingredients, maximize the taste and gain pleasure from the clean, organic and local food. By now, Slow Food Organization has arranged over 1500 *convivias*. (Slow Food 2013.)

The question aims to discover the respondents will to combine the delicacy of Kainuu and tourism, moreover, to increase the meaning of food inside the tourism sector.

8. *What would you like to highlight in the tourism sector of Kajaani?*

Perhaps you might have some development suggestions according to tourism or to the restaurant culture?

The last question was kept open in order to discuss about the current situations of the restaurant and tourism fields and possible to hear suggestions or development ideas.

The respondents from both of the groups mentioned there is on-going product development among the companies of Kajaani. The cooperation was said to be existing in the small scale but networks are missing in both of the groups, as the Table 6 shows. Kainuu people were said to be introverts and there is an ongoing lack of respect towards inhabitants in Kajaani. However, almost all the respondents were open-minded to arrange food courses for the tourists.

Even though various thoughts aroused, various commonalities between the Group 1 and 2 were not found. The main problem seemed to occur in the field of social interaction among the locals which was the most significant commonality of the groups 1 and 2.

Table 6 Gastronomy of Kainuu as a Tool in Destination Development

Theme	Group 1	Group 2
Collaboration	<ul style="list-style-type: none"> Cooperation with other companies to some extent (3) No networking but some kind of cooperation (1) Cooperation, for example, in the areas of product development (2) 	<ul style="list-style-type: none"> Cooperation to some extent (1,2) Cooperation used to be more active (3) EU-projects. The results of the earlier results are never clear when the new projects starts (3) Cooperation more visible in large scale, but locally not so much (2)
Key Concepts	<ul style="list-style-type: none"> Product development Cooperation 	<ul style="list-style-type: none"> Used to be active Need for clearer results Large scale cooperation
Local Food Supply and Food Marketing	<ul style="list-style-type: none"> Local food visible in Kajaani (1) Vegetables are local (1) Fishes (1) Sulo & Hermann restaurant and ABC-gas station (SOK-chain) (2) Organic food too expensive (1,3) Finnish food rather than local food (2,3) Sirius and Ranch (3) 	<ul style="list-style-type: none"> Sirius (1,2) SOK-chain (2) Ingredients visible, menus could be developed (2) Pekka Heikkinen (3) Bread, berries and game (3) Nälkämaa (the land of famine)- theme could be used more efficiently (2,3) Local food supply needs commitment from the stakeholders (3)
Key Concepts	<ul style="list-style-type: none"> Local vegetables Local fishes Expensive organic food 	<ul style="list-style-type: none"> Product development Commitment Nälkämaa (the land of hunger)-concept Bread, berries and game
Local Food Demand	<ul style="list-style-type: none"> Some tourists eat rather hamburgers than local food (2) Local food should be offered more due to the over-exceeding hamburger and kebab-restaurant supply (3) People do not only eat "rönttönen" (traditional delicacy of Kainuu) in Kajaani (2) 	<ul style="list-style-type: none"> One reason I do not eat out is the lack of local, clean ingredients (1) The menu should be tailored for foreigners, for instance (1)
Key Concepts	<ul style="list-style-type: none"> Current over-exceeding fast food supply The gastronomical habits: local people vs. tourists 	<ul style="list-style-type: none"> Lack of local and clean ingredients Product development
Social interacting and Attitudes	<ul style="list-style-type: none"> Inhabitants and entrepreneurs tend to stay at home instead of going out to interact with the others (3) Open attitude towards organizing food courses (2,3) No time for organizing food courses (1) Cooperation should be enhanced within every sector (2) The ideas stay inside the business (1) 	<ul style="list-style-type: none"> Open attitude towards organizing food courses (1,2,3) All the fields should operate more together: the municipal-, entrepreneurial-, and other fields (2,3) The obscurity of the EU-projects and projects in general: results are not clear when the new already begins (2,3) Kainuu people are said to be envy, and that is the reason for the insincerity (3) No respect for the tourism industry (3)
Key Concepts	<ul style="list-style-type: none"> Food education Comprehensive cooperation Introversion 	<ul style="list-style-type: none"> Food education Lack of respect Obscurity of the projects

5.3 SLOW FEATURES OF KAJAANI: RESULTS OF INTERVIEW

5.3.1 Kajaani as a Destination: SWOT-analysis

As the tables 5 and 6 show, the results of the interview indicate a large variety of key concepts from which some can be considered, from the perspective of Slow Philosophy, from more than from one point of view. Therefore, those key concepts which can have a multidimensional meaning in the sector of destination development are written with bold letters in SWOT-analysis (Table 7) and will be explained further.

Table 7. SWOT-analysis: Current Situation of Kajaani as a Destination Based on the Slow Philosophy

STRENGTHS	WEAKNESSES
Cultural town Inefficient inhabitants Safe Silent Skillful inhabitants Summer activities Vuokatti Accessibility	No reason to visit Kajaani Inefficient inhabitants Vuokatti Transit town
OPPORTUNITIES	THREATS
Water History Inefficient inhabitants Transit town Cooperation with other municipalities of Kainuu Vuokatti Accessibility	Vuokatti Inefficient inhabitants Lack of respect among local people Locals disrespect for the tourism industry Envy inhabitants Transit town

Referring to the answers of the respondents, one of the main elements of Kajaani is water. The river Kajaani and the Lake Oulu form a unique water area, including various small beaches which are used mostly by the local inhabitants and hardly by tourists. Probably one of the reasons is that the beaches are not taken care and they tend to grow weed. One of the respondents stated that maintaining the beaches would be important not only for the locals but also for the tourists. Moreover, the new swimming hall Kaukavesi is wished to have a positive impact on tourism. Therefore, water could be a favorable element in creating tangible or intangible, small but meaningful attractions, which support Slow Tourism. For instance, one of the respondents suggested a boat restaurant on the river bank. Furthermore, the ruins of the Kajaani Castle are situated in the middle of the River Kajaani and could be used for arranging occasions.

Each respondent mentioned Vuokatti as an important cooperator for Kajaani. Moreover, according to the respondents, Kajaani is a transit town which attracts tourists mostly for shopping and perhaps for a cup of coffee on a way to Vuokatti. In the eventuality that visitors cannot be accommodated in Vuokatti, they are *forced* to stay in Kajaani, as one of the respondents mentioned. Certainly, Vuokatti has an important role in the scale of Kainuu. However, the customers are heading to Vuokatti instead of Kajaani. Therefore, increasing the cooperation with Vuokatti by offering more shopping opportunities does not increase the actual tourism in Kajaani, since the visits are based on purchasing products, not gaining experiences, neither knowing the culture of Kajaani nor familiarizing with the local production. For instance, the webpage of Vuokatti is promoting Kajaani as a shopping town but the list of shops is mainly concentrated on the shops belonging to chains (Vuokatti 2013a). The webpage of Vuokatti also promotes the restaurants of Kajaani which mainly belong to SOK-chain (Vuokatti 2013b). Therefore, the information misleads the tourist to use the services of SOK-chain instead of the local, independent restaurants of Kajaani.

The Weakness of Vuokatti, from the perspective of the Slow Tourism, is its resort based operations.

However, Vuokatti has developed as one of the leading centers of Kainuu and inevitably is one of the most significant pulling factors also for Kajaani. Vuokatti could be an Opportunity for Kajaani due to its small enterprises, for instance Vuokatin Viinitila which is producing local wines and gastronomical products which could be utilized inside Kajaani's tourism and therefore, support the local production. In SWOT-analysis Vuokatti is also shown as a Threat to Kajaani due to its strong destination image and if Kajaani will not develop as a destination, it will obviously continue being a transit town which does not foster the cultural heritage of the Capital of Kainuu.

It seems that Kajaani does not have a clear direction and tries to promote as many services as possible for the transit tourists whose interests are mostly in Vuokatti. The constant concentration for transit tourists does not, in a long run, create a strong tourist base for Kajaani itself. One respondent stated that Kajaani gains only a small part from all the current tourists in the area of Kainuu. Therefore, instead of concentrating on the small sector of demand, Kajaani should find a way to emphasize the supply-side.

Even though only one respondent emphasized the meaning of accessibility of Kajaani, the topic is relevant concerning the Slow Tourism. As the chapter 3.2 defines, Slow Tourism aims to avoid air-traveling due to its fastness. However, considering Kajaani as an unknown destination, currently the airport is merely Strength than a Weakness. The accessibility, in the SWOT-analysis, is also written as Opportunity, referring to development of the train and bus connections. Lately the accessibility to Kajaani has been developing by the bus company Onnibus. The company started to operate from Kajaani to Helsinki in the autumn 2013 (Onnibus 2013).

Accessibility becomes also relevant when defining the potential Slow Tourists for Kajaani. According to the respondents' perceptions of the words Hitaus and Slow (see chapter 5.1.1, Table 4) age was experienced to increase the Slow features in the lifestyles of the respondents. The respondents stated that there has been a need to slow down due to the age and the concept of accessibility has become more meaningful. For instance, it is easier to use

air-travel instead of a long bus journey. As the results indicate, there is a connection between the features of the Slow Philosophy and the age. By increasing senior-friendliness in all the operation fields of tourism, Kajaani could slowly begin to launch the practices of the Slow Philosophy inside the tourism sector.

The supply-side of Kajaani is wide. According to the respondents, Kajaani as a tourist destination is safe and silent which are highly respected features especially by foreign tourists. One of the respondents mentioned a visit of a foreign tourist group to Kajaani. The group members sat on the dock after sauna and stared the Lake Oulu, enjoying a cold drink. This description refers directly to the Slow Philosophy. Sitting on a dock reveals euphoria after sauna; thinking and staring at the lake reflect the state of mind in which the Slow Philosophy aims at.

The discussion aroused also safety. One respondent told about an experience with Russian tourists. The Russian tourists were positively surprised to realize they could leave their children play on a yard without a constant watch. The respondent also stated that local people do not understand the value of safety because for the locals it is normality.

Indeed, safety and silence can be considered as mundane features for a small-town inhabitant. In locals' mindset, an idea of a silent and safe town is modified easily as a "boring town" and as a "town that does not provide excitement". This kind of phenomenon is directly reflected from the answers of the interview. According to the respondents, there is a lack of interests to visit Kajaani and Kajaani needs "the thing". Veikko Leinonen, the chairman of Kajaani's culture organization Rauniokaupunki, says that the culture supply of Kajaani has developed during the 21st century. Yet, among the locals, Kajaani remains as "a town in which nothing happens". (Kainuun Sanomat 2013.) One respondent summarized the common attitude of the inhabitants by saying that in Kajaani there are a lot of cultural events and occasions. Inhabitants are in a key position what comes to choosing between staying at home and participating the events. Moreover, according to a respondent from

the Group 1, in Kajaani the local inhabitants tend to stay at their homes and not take part to common events.

However, the interview speaks of the skillful inhabitants, cultural events and summer activities, moreover, safety and silence. The results of the interview are in a direct conflict with the claim “in Kajaani nothing happens”. The answers of the respondents reflect that Kajaani suffers a strong lack of destination-esteem which is seen among the locals as jealousy, inefficiency and the lack of respect towards co-people. Therefore, the conflict between the results of the interview and the claim “in Kajaani nothing happens” indicate the weak identity of Kajaani.

Even though there are various attractions and skillful people in Kajaani, the main reason for the in-existence of the tourism development seems to be the local inhabitants’ lack of respect for each other and for the tourism industry. Due to the Kajaani’s weak identity Kajaani has been incapable to characterize itself as a strong tourist destination.

However, in the SWOT-analysis, inefficiency is not only seen as Threat or Weakness but also as an Opportunity and Strength. From the perspective of downshifting inefficiency represents a necessity. The results of the interview show that the inhabitants of Kajaani are, indeed, inefficient. Therefore, the locals are part of the natural Slow base of the destination. However, in relation to Slow Philosophy, inefficiency becomes a Threat only if there is not enthusiasm for cooperation. Unfortunately, according to the respondents, currently the inefficiency is mostly a threat among the inhabitants of Kajaani.

One of the respondents stated that Kajaani is not a destination – Kainuu is. Some of the respondents said that the co-operation occurs rather on the large scale than on the local scale, regarding Kainuu and the European Union. The respondent from the Group 2 criticized the obscurity of the cooperating with EU and the EU related projects. According to the respondent the projects change often and the results are not gone through by the project participants. Therefore, development is prevented due to the un-exchanged information. Among the respondents in general, the existence of

the cooperation among the municipalities of Kainuu was emphasized. However, the current profile of Kajaani does not promote tourism itself, but offers shattered scale of products for tourists who mainly spend their time in Vuokatti or in other destinations of Kainuu. If Kajaani is willing to cooperate with the other municipalities, in the field of tourism, it should concentrate in building strong network base first as a town and then profile itself as a destination.

The Figure 8 illustrates the current situation of the tourism field in Kajaani and the Slow Destination. Currently, tourism is seen as a separate sector from the destination: Tourism offers services and products. Therefore, the sector of tourism is not connected to the destination and is located behind the triangle of Destination/town. This is also due to the general lack of respect towards tourism industry among the operators of the destination. The two separate triangles also describe the current fragmented structure of Kajaani as a tourism destination. On the right the “Destination and Tourism” are compounded as a “Slow Destination”. The result is a strong destination with networking stakeholders from all the areas: Environment, including the social and physical (architectural and natural) sectors, Culinary meaning the food suppliers and restaurants and Culture and History, referring to a strong cultural base of Kajaani including theatres, the music academy, museums and summer activities such as Runoviikko (the week of poems). As one of the respondents stated from the Group 2, the cooperation should be done holistically and beyond the areas of operations. According to the respondents, currently cooperation is selective among the local companies. This issue also speaks of the insincere atmosphere of the town and obviously is one of the reasons which hinder tourism development of Kajaani.

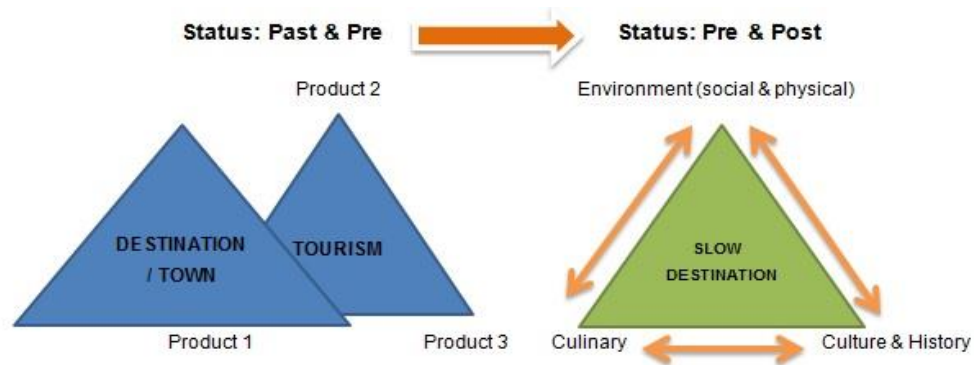


Figure 8. From the Past to Post: From Destination to Slow Destination

5.3.2 Gastronomy of Kainuu as a Tool in Destination Development: SWOT-analysis

Among the respondents from the Group 1, organic products are not purchased due to their high price. According to the respondent from the Group 1, customers are not ready to pay the higher prices of the organic production. Two of the respondents from the Group 1 stated that the used ingredients are rather Finnish than from Kainuu. The supply of the ingredients of Kainuu is relatively small and more expensive. Only one restaurant manager defined their food as local food. The concept of local food was criticized by most of the respondents: Local food is conceived not only as expensive, but also limited in quantity. As one of the respondents stated, the romantic vision of a local producer of any kind, who produces ingredients as flour or meat behind the corner, is history. However, the common feature for all the respondents is that the ingredients are bought from the closest supplier capable to offer moderate prices.

Therefore, the Slow Food concept is not yet realized in Kajaani. The expensive organic food is, currently, a Weakness as the Table 8 shows, since the expenses tend to be the pulling factor in restaurant business in Kajaani. However, according to a respondent from the Group 2, in Kajaani the eating habits follow the Slow Philosophy. Typical food of Kainuu is prepared with Slow ingredients. The process including the collection of the

ingredients and their preparation is long. Furthermore, as a respondent from the Group 1 stated when people sit down and the food is enjoyed slowly, the Slow Philosophy is applied. Therefore, even though the concept of Slow Food is not yet realized in Kajaani, visible features of the Slow Philosophy exist and can be developed.

Two of the respondents mentioned the history of Kajaani as *Nälkämaa*, the Land of Hunger. As the small choice of local ingredients indicates, Kajaani has not been celebrating with plentiful food tables in the past. The history of Kajaani has been characterized by constant struggles, as the chapter 2 Kajaani – Capital of Kainuu discusses. By combining the struggles and the local ingredients into tourism marketing, *Nälkämaa* would strongly represent the history of Kajaani and therefore, could have the opportunity to be formed as unique brand of Kajaani.

Table 8. SWOT-analysis Based on the Slow Philosophy: Current Slow Characteristics in the Gastronomy of Kainuu

STRENGTHS	WEAKNESSES
<ul style="list-style-type: none"> • Product development • Cooperation • Local vegetables • Local fishes • Bread, berries and game 	<ul style="list-style-type: none"> • Current over-exceeding amount of fast food restaurants • Unclear results of finished projects • Expensive organic food
OPPORTUNITIES	THREATS
<ul style="list-style-type: none"> • Networking • Educative food courses (Convivias) • Clearer results of the projects • <i>Nälkämaa</i> (the land of hunger) • Cooperation used to be active: learning • Current over-exceeding amount of fast food restaurants 	<ul style="list-style-type: none"> • Large scale cooperation • Current over-exceeding amount of fast food restaurants

According to the respondent from the Group 2, the local food supply consists of berries, game, vegetables, fishes and bread. Therefore, the theme Nälkämaa could bring together only the local ingredients which are available in the local food supply. Nevertheless the post-war reconstructions, struggle and hardworking, the term Nälkämaa can be positively related to Slow Philosophy. According to Artturi Okkonen, an inhabitant from Vuokatti, during the years of famine people needed to work hard in order to earn food for the families. However, the workers used to know each other well. While working, people used to tell their worries and joys of life to each other creating a strong social environment. Therefore, the usage of time differed from the hectic present. (Yle 2008.)

In the SWOT-analysis (Table 8) the “educative food courses” is written as an Opportunity. Both of the groups expressed their interest in arranging educative food courses for tourists. Therefore, the *convivias*, which refer to the practices of the Slow Food Organization, could be applied in the co-operational field of tourism and restaurants. One respondent mentioned that their company had been already planning to arrange food courses but the implementation has been delayed due to the European Union regulations regarding hygiene and the food preparation premises.

The respondent from the Group 1 stated that there is an over-exceeding amount of fast food restaurants in Kajaani. Perhaps the high amount of fast food restaurants, from a certain perspective, reflects the inefficiency of the inhabitants. Fast food is easy, cheap and fast. Currently, according to Fonecta Contact Service, the total number of fast food restaurants in Kajaani is 25 (Fonecta 2013). The amount of fast food restaurants is noticeably higher than the amount of the restaurants serving local food. According to VisitKajaani.fi the amount of restaurants not belonging to the category of fast food is 13 (excluding the kitchens of schools and offices) (VisitKajaani.fi 2013b). According to the respondents, the restaurant Sirius is the only restaurant in Kajaani which offers traditional dishes of Kainuu region and visibly uses local ingredients, completely excluding the concept of fast food. The over-exceeding amount of fast food restaurants, according to the Slow

Philosophy, is a Weakness, moreover, a Threat. The concept of fast food represents GMO-products and waste. Therefore, the fast food restaurants hamper the authenticity of the Slow Destination. However, since the aim of this research is not to make Kajaani as a Cittàslow, but to implement the Slow Philosophy inside the tourism strategy, fast food restaurants do not disqualify the currently existing Slow features of Kajaani, features which could be applied in enhancing tourism. Furthermore, the over-exceeding amount of the fast food restaurants can be also considered as Opportunity, as the concept of local food is a growing trend and customers are becoming more aware what they eat and how they eat. Therefore, it is possible that the over-exceeding amount of the fast food restaurants creates a strong interest towards healthier food, slower ways of eating and the careful food preparation.

The cooperation between the restaurants and tourism companies can be seen in the areas of product development and in arranging occasions for incentives. Respondent from the Group 1 stated that his/her company was involved in the process of product development which has continued for several years with a tourism related company in Kajaani. This process has included the modification of the traditional Kainuu dishes into more suitable versions for tourists and the menus were renewed periodically. However, for what regards cooperation between the companies, strong networks do not exist and the cooperation is rather sporadic than continuous. Nevertheless the existence of cooperation is shown as Strength in SWOT-analysis, as the Slow Philosophy emphasizes the cooperation and wide networks among producers and co-producers (Slow Food 2013). In addition, co-operational development can be formed as networking and therefore is presented as an Opportunity in SWOT-analysis. One respondent from Group 2 stated that cooperation among companies used to be more active in the past. Kajaani used to have a person who summoned the companies for the regular meetings.

5.3.3 Six Steps of Development: Rebuilt of Kajaani C.A.S.T.L.E

According to Dell’Aglia (2011) the dimensions of the Slow Tourism are Contamination, Authenticity, Sustainability, Tempo, Length and Emotion (C.A.S.T.L.E) as shown in the chapter 3.2.2. This chapter describes the current situation of tourism field in Kajaani according to the answers of the respondents. Moreover, suggestions for a future development are given by metaphorically using the illustration of the Castle of Kajaani (Figure 9), after its destruction in 1716 created by Sasu Hälikkä (2004), as the base for six steps of development which describe the six possible future scenarios. Firstly, each step introduces the current situation of Kajaani and continues to “Rebuilt of the Castle”, introducing the possible future scenario during the years 2014-2023. The Castle is a description of Kajaani as a destination and includes all the stakeholders.

The current situation lies in ruins. The explosion in 1716 caused a gap between the front and back parts of the Castle (Kajaaninlinna.fi 2013). In the model of the Castle this gap represents the current situation of cooperation which is not done beyond the borders of the operation fields. The gap also disturbs the companies of Kajaani which is indicated as selectiveness towards each other. Therefore, the Castle is divided in two parts, A and B, by a gap which separates the companies and prevents the holistic cooperation, not to mention networking. The people working in the tourism field know that there is a big gap and therefore, the gap does not encourage them to move freely. The gap has been formed as a mindset during a long period of time.

The explosion did not harm the Authority Tower (city council and the decision makers of the municipality) and the Sector of Important Livelihoods and Education (services, wood industry and schools) and Other Livelihoods (the other livelihoods than services and wood industry, excluding tourism) as badly as it did harm the Sector of Tourism. The premises of the Sector of Tourism have been remaining large and therefore, the tourism industry could offer a lot of possibilities to build on. However, due to the gap the connection between the tourism field and the Authority Tower is weak and, for instance,

the results of the common projects do not reach the Sector of Tourism. This prevents the development of the Sector of Tourism.

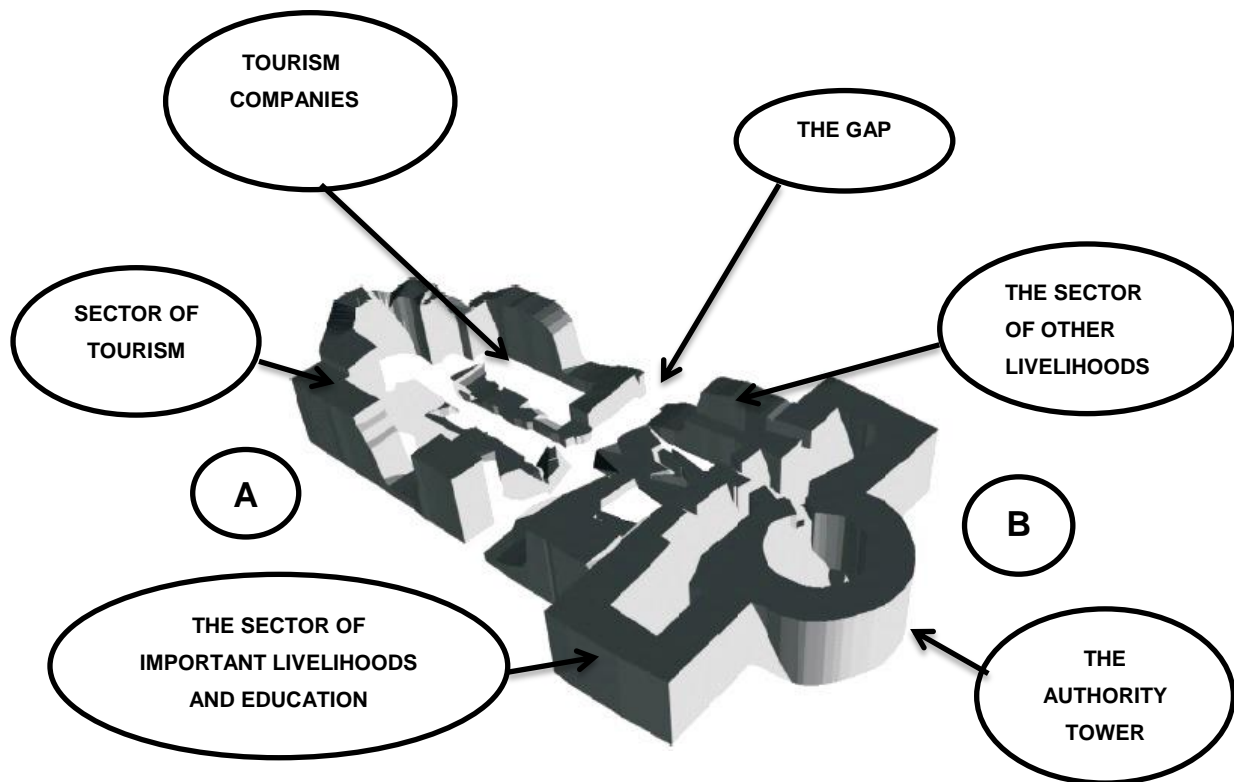


Figure 9. Current Situation of Kajaani as a Destination: Model of the Ruins of the Castle of Kajaani After the Explosion in 1716 (Sasu Hälikkä 2004)

The Sector of Important Livelihoods and Education, the Sector of Other Livelihoods and the Authority Tower create the main part of the Castle of Kajaani. The information from the Authority Tower is reached by all the sectors in the part B due to the companies' close relations and gapless communication.

1. Capital of Kainuu: The Center of Contamination and Commitment

Current Situation

The gap among the companies, operating fields and inhabitants of Kajaani must be filled in order to enhance tourism development. The main problem expressed by a respondent is the negative atmosphere of Kajaani. Two respondents defined the unconstructive atmosphere as the *envy of Kainuu*.

One respondent stated that when the cooperation comes to local food supply, the local cooperators are uncommitted and uninterested.

By focusing on the actual characteristics and potential of Kajaani, discussed earlier in this paper, Kajaani would enhance its own identity. Currently Kajaani is willing to grow from outside in. However, Kajaani should increase its identity by changing the growth from inside-out. In practice this means focusing on the supply side instead of demand. As Kajaani is the capital of Kainuu. Kajaani should profile itself rather as a strong destination of Kainuu instead of concentrating on the transit tourists which pass by but do not experience Kajaani.

The revolution is always started by an individual. Therefore, the commissioner Kainuun Etu Ltd could find a person in charge to coordinate the cooperation of the tourism enterprises and restaurants. The person could also be from Kainuun Etu Ltd, since the company is willing to enhance and develop the wellbeing of Kainuu. As the respondent from the Group 2 stated, the cooperation used to be more active. During that period of time Kajaani used to have a person who summoned the companies.

Rebuilt of the Castle: Step 1 (Year 2014)

In the model of the Kajaani Castle the companies from the Sector of Tourism open their doors and start to communicate with each other. The ideas spread and the identity of the tourism sector rises. Companies are encouraged by the group spirit. In the common meetings the enterprises are managing to define the current problems of cooperation. The Tower of Authority is starting to get interested of the tourism sector.

2. Authentic Atmosphere of Kajaani

Current Situation

Currently, Kajaani has various un-utilized possibilities. With its physical environment, including architecture and nature, Kajaani is an attracting, small

town. Especially in summer time, this can be seen as strength due to the winter based tourism of Finland.

However, the physical environment is only a part of the whole authenticity which Kajaani could offer. The authenticity should be visible in the field of services and in order to enhance the authenticity, common spirit should be found in creating an attractive atmosphere.

Rebuilt of the Castle: Step 2 (Year 2016)

Due to the common meetings of the tourism and the restaurant sectors the atmosphere of the Sector of Tourism becomes more open-minded. The discussions among the enterprises of tourism- and restaurant fields open ways to cooperate together and help to create networks. The sincere and honest atmosphere courage the leaders of the enterprises take new steps towards tourism development. The common meetings enhance the group spirit which has a positive influence on the identity of the tourism sector.

The meetings of the Sector of Tourism have been fruitful and the Tower of Authority is interested of the Sector of Tourism. Therefore, the gap is started to be filled by all the sectors: the Sector of Tourism, the Sector of Important Livelihoods and Education, and the Sector of Other Livelihoods. Slowly the gap will be filled and within the years of construction the Sector of Tourism will contaminate the ideas, created by the fruitful discussions, to the other side of the castle.

As the Sector of Tourism is seen as a pioneer in open discussions, also the other sectors are willing to use the similar methods in order to enhance the atmosphere.

3. Supply Sector, Sustainability and Slower Kajaani

Current Situation

According to the interview, at the moment Kajaani has Slow features from the branches of Slow Philosophy. Cooperation among the companies, eating and

food preparation habits and the local ingredients reflect the Slow Philosophy. However, the Slow Philosophy is not applied comprehensively and cannot yet be identified as a Slow Destination.

One of the respondents of the interview stated, it is important to maintain the spirit of Kainuu constantly, instead of having singular occasions here and there. Maintaining the spirit of Kainuu in Kajaani is important due to Kajaani's role as the capital of Kainuu.

Rebuilt of the Castle: Step 3 (Year 2018)

The importance of the Sector of Tourism is understood by the other sectors. The discussions within the enterprises are producing ideas. The identity of Kajaani grows and tourism marketing gains a lot of ideas. Kajaani decides to set the goal in which everyone aims at.

Kajaani markets itself as the capital of Kainuu and maintains itself as a destination by arranging regular meetings among the companies, fosters the parks and the market square, creates summer events and supports local artists and culture. The webpages of the municipality of Kajaani and Visitkajaani.fi are updated regularly with the data which is collected from the artists and local people with know-how and skills. The webpages show the strong respect towards the local handicrafts and gastronomy.

The Kajaani University of Applied Sciences (UAS), from the Sector of Important Livelihoods and Education, cooperates actively with the Sector of Tourism. As downshifting and Slow Tourism are evolving as the growing trends, UAS of Kajaani constantly researches Kajaani as a Slow destination and participates actively in the destination development by enhancing the supply sector.

4. Tempo: Transaction to Interaction

Current Situation

The Slow Philosophy requires the right speed. The change of transactional mindsets into interactional mindsets in Kajaani is not quick and will take years to be executed. When a common goal is set, each stakeholder pursuing intentionally towards it, the journey towards the goal strengthens the interactional relationships of the stakeholders and supports the identity of Kajaani. Switching into interaction creates a crisis since the operating environment is changing. This crisis demands patience among all the stakeholders. Esko Kilpi (2013) applies the laws of physics to social interactions:

“Interaction creates resonance between the particles. Resonance is the result of coupling the frequencies of particles leading to an increase in the amplitude. Resonance makes it impossible to identify individual movement in interactive environments because the individual’s trajectory depends more on the resonance with others than on the kinetic energy contained by the individual itself.

We are the result of our interaction. We are our relations.”

A good example of such resonances which Kilpi is speaking of, is occurring among the enterprises of Kajaani, where, it seems, the resonance has not given enough time so that it would have had actually increased the amplitude. Therefore, the communication has been transactional among the operating fields and when the resonance has occurred, the patience has not been strong enough to wait the results. One of the main reasons for the impatience is obviously a lack of identity, which Kajaani is suffering.

Indeed, the current situation is a result of various events and occasions from the past and therefore, the stakeholders of a destination should learn from the past instead of letting it affect negatively to the destination development.

Tourism is an excellent way to increase the identity of a town. However, in order to succeed, it is important to know from what type of characteristics the destination is made of before starting to offer services to tourists. The

dilemma occurs when tourism would be the key to bring the money, and without money there is not tourism. On the other hand, if the identity is not strong, most probably the coherence between the tourism and the town is not strong enough to create attracting, coherent and strong destination for the tourists or the town for the inhabitants. Key for the dilemma is hidden in the social sector. As described in the former chapter and illustrated in the metaphoric model of the Kajaani Castle (Figure 8), the Sector of Tourism should be the first one to enhance the cooperation and create networks among each other. Therefore, Slow Philosophy is used as a tool in building a coherent destination.

Rebuilt of the Castle: Step 4 (2020)

Six years after starting to discuss about the dilemmas Kajaani is beginning to profile itself as a strong destination. The time has passed but the common journey has increased the destination-esteem of Kajaani.

5. Land of Hunger

Current Situation

The theme Nälkämaa, the Land of Hunger, seems not be implemented neither in the tourism marketing nor the practices of Kajaani's enterprises. The concept of the Land of Hunger could be implemented especially in the restaurant sector and could bring together the locals and the tourists by the educative food courses.

Rebuilt of the Castle: Step 5 (Year 2021)

A new brand of Kajaani is established: Nälkämaa, the Land of Hunger. The brand Nälkämaa fosters the gastronomy of Kainuu which offers only products which can be found from the local environment. The restaurants and the tourism companies launch educative food courses for the locals and for the tourists. The tourists are glad to take part in the food courses and interact with the local inhabitants. Also the local inhabitants and cooks of the restaurants are learning new ways of cooking with the help of the tourists.

The theme Nälkämaa encourages also musicians, artists and craftsmen. *Made in Kainuu*, a recognition given for the individuals, companies or groups who are fostering Kainuu in their work (Made in Kainuu 2013), becomes more visible in media due to more active inhabitants of Kajaani who maintain locality.

6. *Expertise of Emotions*

Current Situation

According to the results of the interview, since Kajaani does not have a strong tourism base and Kajaani has not been profiled as a strong destination, emotional interaction among tourists and locals exists in singular cases. One respondent stated there are tourists who are willing to come to buy a purse or a bag from Kajaani's local bag shop Laukkuputiikki, which is rare nowadays due to large supply of the internet. Many tourists and visitors pass by the cafeteria Pekka Heikkinen to buy a rye bread or to have a cup of coffee on their way back home.

Kajaani has various strong enterprises from various fields. However, as the enterprises operate mostly alone, the destination image can be shattered. Moreover, by increasing the volume of the cooperation Kajaani would have a strong, local enterprise base which, from the perspective of Slow Tourism, is one of the key elements.

Rebuilt of the Castle: Step 6 (Year 2023)

By introducing Slow Philosophy inside the operating fields of tourism and restaurant businesses Kajaani has gained a strong identity as a destination which emphasizes and fosters its supply constantly. The supply does not only consist of the physical, cultural, culinary or historical sectors, but is mostly consisted of the social interactions which, as the results of the interview indicate, are the base for destination development.

The Spirit of Kainuu is fostered and Kajaani has profiled as one of the quality destinations of Kainuu. Kajaani is tempting new entrepreneurs and a new

hostel is established on Brahenkatu, next to the Kajaani River. The hostel promotes interactions among the tourists and the local hostel workers and inhabitants. Customers have a possibility to book a place for an educative food courses organized by various enterprises of Kajaani. The hostel is recognized with the brand Made in Kainuu in 2023.

6 DISCUSSION

This thesis has been a one year learning journey. As the author is originally from Kajaani, the topics related to tourism development of Kajaani and the region of Kainuu are truly important for her. As discussed also in this paper, the population of Kainuu is decreasing. As Kajaani seems not to utilize all its potential in the sector of tourism, the author decided to make a research of the current features of the Slow Philosophy among the tourism business field representatives and the restaurant managers of Kajaani.

Slow Tourism is based on the Slow Philosophy. Due to the philosophic nature of Slow Tourism, it has been challenging to keep away from the topics which do not actually relate to Slow Philosophy, but to another similar movement. Another challenge was to clarify what Slow Philosophy actually is and how it can be applied into sector of tourism. As the chapter 3.2.2 discusses (Table 3. Heitmann's Slow Tourist Typology), the Slow Tourist shares characteristics from various tourist types. Therefore, defining the slow tourist is hard and supply for the Slow Tourists even harder. However, by combining the branches of Slow Philosophy, it was relatively easy to create the Slow Interview.

Indeed, Slow Tourism is a wide concept inside the wide concept of the Slow Philosophy. As the nature of the Slow Tourism is purely philosophical and therefore, a state of mind, a question arises: is the Slow Tourism dependable on the destination at all? Even though Slow Tourists can travel even to the biggest metropolis of the world with the certain mindset, there is an ongoing, growing interest towards Slow Destinations which foster silence and authenticity (Yle 2011). As this paper discusses, by fostering Slow Tourism the destination gains a lot of benefits in the forms of renovations of the physical environment, networking and fostering the know-how and skills of the inhabitants, which maintain the destination identity and help profiling the destination stronger from inside-out. The concept of Slow Tourism aims to increase the wellbeing of the town which affects to tourism. Therefore, the Slow Tourism is an indirect force which helps the destination to develop.

Due to the broadness of the topic only six companies were selected to this research. The aim was to create a deep analysis instead of a large scale of respondents. The amount of the respondents supports the method of semi-structured theme interview; nevertheless, the quantity of the participants prevents to gain the actual state of the Slow Philosophy among the operating tourism business field representatives and restaurant managers of Kajaani. In order to gain more holistic picture of the current situation of the Slow Philosophy in the tourism sector of Kajaani a research including the workers of the companies should be implemented. However, due to the frequencies of certain topics, as well as the depth of the analysis, the results of this research are reliable and indicate a clear direction in which Kajaani should aim at. The research was implemented during the autumn 2013. However, the circumstances which are shown by the results of the interview can be defined as valid only the limited period of time as the circumstances are changing constantly.

The respondents of the interview were familiar with the concept of Slow but the same concept in Finnish, *Hitaus*, caused negative associations among the respondents. Even though *Hitausliike* is the official term of the Slow Movement in Finnish, the respondents could not connect word *Hitaus* with word Slow. The respondents understood the concepts of Slow Food, Slow Philosophy and Slow Tourism Destination and therefore, their answers can be defined as valid.

The lengths of the interviews varied from ten minutes to one hour. The results are inevitably collected un-evenly from the answers and therefore, for some of the questions the answers do not present the whole group but are taken from the persons who answered to the asked question. Nevertheless, the varying lengths can be considered also as one of the results of the interview. As the nature of this research was qualitative, the influence of the author cannot be excluded, as the author was an important tool herself.

As the Slow Philosophy is a holistic concept, in order to enhance the current features of the Slow Philosophy in Kajaani the research would be beneficial to be continued.

Currently, Kajaani has features from the branches of the Slow Philosophy but cannot yet be identified as a Slow Tourism destination. The gastronomy of Kainuu was experienced as Slow Food what comes to the preparation and habits of eating. Also the local ingredients are used as much as it is possible, depending on the moderate prices and accessibility. The organic food was experienced too expensive to offer to the customers among the restaurant managers. On this stage, Kajaani's entrepreneurs are experiencing the money-related issues more important than the quality of food and therefore, currently their attitudes do not support Slow Philosophy.

Most of the respondents were interested of arranging educative food courses for the tourists. However, as one respondent stated, their company was willing to arrange an educative food course but unfortunately the implementation has been delayed due to the European Union regulations of the hygiene passes and regulations regarding the food preparation premises. Therefore, the regulations regarding the hygiene passes and the premises for the food preparation could be found out.

The main issue rising from the results was the inhabitants' disrespectful attitude towards each other. The local people do not seem to respect local artists or cooperators. Therefore, this indicates Kajaani's lack of destination esteem. The Slow Philosophy among the tourism sector could help to foster the lost and existing know-how and skills of the locals. After all, it is humane to gain self-esteem also as an individual, when supportive feedback is heard. Therefore, would be necessary to define a responsible person to summon the tourism and tourism related companies regularly and start to foster networking inside Kajaani.

Kajaani is the capital of Kainuu with a rich cultural history. According to the results of this research, the capacity of Kajaani is not yet fully utilized. The results of the interview show that the main problem in tourism development is

the unsupportive atmosphere among the inhabitants and companies. The author's advice for the inhabitants for Kajaani is to listen more carefully the regional hymn of Kainuu, written by Ilmari Kianto in 1911 (Kainuu Military Band 2013, own translation).

"Persecutions, oh cease! Robbers and muggers vanish, please! No sword is needed, only vigor. For the spirit, the tribe and the land that is ours!"

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APPENDIX

Semi-structured Theme Interview for the Tourism Business Field
Representatives and Restaurant Managers of Kajaani

Tervehdys!

Olen Verna Svärd, Rovaniemen ammattikorkeakoulun opiskelija.
Opinnäytetyössäni tutkin kajaanilaisten matkailu- ja ravintolayrittäjien käsityksiä hitaudesta. Lähestyn vastauksia hitaan matkailun näkökulmasta.

Slow Food Movement, Hitaan Ruoan Liike, on vuonna 1986 syntynyt vastarintaliike nopeudelle ja ruoan standardoitumiselle. Liike sai alkunsa Roomassa, kun paikallisväestö kipusi barrikadeille Carlo Petrinin johdolla, vastustaen pikaruokaravintola McDonald'sin perustamista Rooman keskustaan. Sittemmin hidas-ideologiaa on ruoan lisäksi sovellettu muun muassa matkailuun, kaupunkisuunnitteluun, taiteeseen ja työelämään. Ensimmäinen Suomen virallinen hidas kaupunki (Cittáslow) on Kristiinankaupunki, joka kuuluu kansainväliseen hitaiden kaupunkien verkostoon.

Tulokset julkaistaan opinnäytetyössäni jonka toimeksiantaja on Kainuun Etu Oy.

Haastatteluun tulisi varata aikaa n. 30-45 minuuttia.

Vastaukset käsitellään anonymisti.

1. Henkilökohtainen näkemys hitaudesta

Miten ymmärrät käsitteen *hitaus*?

Miten ymmärrät käsitteen *slow*?

Mitä hitaus merkitsee sinulle?

Tunnistatko itsessäsi hitaita ominaisuuksia?

2. Työ ja slow

Teetkö työsi mielestäsi hitaasti? Haluaisitko tehdä työsi hitaammin?

Miten hidastaminen näkyisi työssäsi? Toisiko se lisäarvoa työhösi?

Miten voisit hidastaa työtäsi?

3. Kajaani matkailukohteena

Kerro Kajaanista matkailukohteena.

Ilmeneekö hitaus Kajaanissa jollain tavalla? Miten?

Voisiko Kajaani mielestäsi olla hidas matkailukohde?

1. Kainuulainen ruoka matkailun kehittäjänä

Tekevätkö kajaanilaiset matkailuyritykset ja ravintolat yhteistyötä?

Jos ei, tulisiko tilannetta mielestäsi parantaa? Miten?

Näkyykö kainuulainen ruoka kajaanilaisissa ravintoloissa? Miten?

Voisiko kainuulaista ruokaa hyödyntää matkailumarkkinoinnissa? Miten?

Onko kainuulainen ruoka mielestäsi slow-foodia?

Käyttääkö ravintolanne paikallisia raaka-aineita ruoan valmistukseen?

Teettekö yhteistyötä paikallisten ruoantuottajien kanssa? Voisiko ruokaanne kuvailla lähiruoksi?

Suositteko luomua?

Voisitko kuvitella järjestävänne ruokakursseja matkailijoille?

Mitä haluaisit tuoda esille Kajaanin matkailussa? Onko sinulla kenties parannusehdotuksia joko Kajaanin matkailuun tai ravintolakulttuuriin liittyen? Sana on vapaa!

Kiitos vastauksistasi!